

Ṣaḥīḥ Muslim

With the Full Commentary by

Imam al-Nawawī

Translated and Edited by

Adil Salahi

VOLUME

·ONE·



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TRANSLITERATION TABLE

Arabic Consonants

Initial, unexpressed medial and final: ء ʼ

ا	a	د	d	ض	d	ك	k
ب	b	ذ	dh	ط	t	ل	l
ت	t	ر	r	ظ	z	م	m
ث	th	ز	z	ع	[	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	h	ش	sh	ف	f	و	w
خ	kh	ص	s	ق	q	ي	y

With a *shaddah*, both medial and final consonants are doubled.

Vowels, diphthongs, etc.

Short:	ـَ	a	ـِ	i	ـُ	u	
Long:	ـَا	a	ـِي	i	ـُو	u	
Diphthongs:			ـَوْ	aw			
			ـَيْ	ay			

In the name of God, the Most Compassionate, the Ever Merciful

PREFACE

We live in a time when people can spread their views around the globe at the touch of a button. Yet such views may come from people of little knowledge who can confuse and even misguide others. This is a concern that has become particularly acute with the widespread misrepresentation of Islam, both by those hostile towards it, and, unfortunately, even those who claim to profess it. Through their evil but eloquent schemes, such people can misrepresent the sacred teachings of this religion, and direct the ignorant and the ill-fated to perpetrate heinous crimes against both an innocent public and an innocent religion. Such deception and misinterpretation has sadly become all too common in our day, and among its causes is, undoubtedly, the relative inaccessibility of sound Islamic scholarship and literature in the English language. An additional cause is the suggestion that there is no difference between experts and non-experts. It is as though God never declared in His Book: '*How can those who know be equal to those who do not know?*' (39: 9)

A plethora of problems can arise when non-experts begin to consider themselves experts on a subject matter. One can vividly illustrate with the example of a person who requires medical attention. A sensible individual would choose to be treated by a medical professional—an expert in the field—rather than risk their health by consenting to a medical procedure from someone who fancies themselves a doctor simply because they have read a medical textbook in their spare time. Indeed, there are serious legal consequences for those who claim to practice medicine without a recognized licence—one which is granted because they have been through rigorous training and examination. Such legal repercussions are entirely appropriate of course,

for such frauds place people's worldly lives at risk. Yet why is it that when it comes to our health we seek an expert opinion, but when it comes to our everlasting Hereafter so many of us prefer to follow someone who considers himself an expert after reading just a couple of books? Simply put: why do we risk our eternity by following those who are not qualified? Why do we not seek out recognized experts? As God the Almighty says: '*ask the people of knowledge if you do not know*.' (16: 43) It is precisely to address this gap between scholarly works and non-scholarly opinions that we have endeavoured to produce this invaluable resource.

After reading the entirety of *al-Minhaj* in Turkish, the Director of Organisational Management at Islamic Community Milli Gorus (ICMG) Youth Australia, Adem Temel, conducted a meeting with our small team in which we studied the book and recognized how blessed we were to have access to such a stupendous work. It was evident that the renowned scholar and author of *al-Minhaj*, Imam al-Nawawi, may God have mercy on him, had wisdom and knowledge many today are in desperate need of. Indeed, *al-Minhaj* is one of the greatest and most respected commentaries on S*a*hih Muslim. While an English translation of a hadith can struggle to convey its apparent meaning, let alone the appropriate context and other subtleties, commentaries by experts like Imam al-Nawawi can shed light on hadiths more comprehensively and thus give us greater access to the intended meaning while guarding us against misunderstanding. During a subsequent meeting, our team compared the Turkish translation of *F*i Z*ilal al-Qur'an* with the English translation by Dr Adil Salahi and were impressed by the remarkable consistency between the two translations. Immediately thereafter, the team made the decision to contact Dr Salahi with a view to proposing that he translate Imam al-Nawawi's *al-Minhaj* into English. We were overjoyed to hear his positive response.

A number of people and organizations have contributed to this project. Firstly, this work would not have been possible without Adil

Salahi's mastery of both the Arabic and English languages. His love of Prophet Muhammad, peace and blessings be upon him, and his dedication to making knowledge accessible has led to the translation of significant works from the Islamic literary heritage. Second, the ICMG Youth Australia and Kube Publishing (UK) teams worked closely to meet all project timelines. Third, many individuals and groups volunteered to support this project both physically and financially. Lastly, and most importantly, God, the Almighty, guided us, brought ease, and opened closed doors to make everything possible.

'... and my success can only come from God. In Him I put my trust, and to Him I will return.' (11: 88)

Halim Erbasi
ICMG Youth Australia
Director of Education



TRANSLATOR'S INTRODUCTION

I praise God for enabling me to undertake this work which aims to produce an accurate English version of Imam Muhyi al-Din Yahya ibn Sharaf al-Nawawi's priceless commentary on Imam Muslim's authentic anthology of Prophet Muhammad's hadiths. This is a task I approach with complete devotion as also with awe. I further pray that God will enable me to render the Prophet's statements correctly and accurately.

Imam Muslim ibn al-Hajjaj (206–261 AH, 821–875 CE) was one of the most authoritative scholars on Hadith. His anthology, known as S*a*hih *Muslim*, is universally accepted as one of the most authentic Hadith anthologies, ranking second only to al-Bukhari's. Indeed, many scholars give it preference even to al-Bukhari's, citing its excellence in arrangement as a particularly distinctive feature. Muslim's anthology includes over 6,500 hadiths which he chose from the more than 300,000 he had memorized. These figures are enough to suggest that the task he set himself was a very difficult one, particularly when we remember that the study of Hadith attained its perfection by the time al-Bukhari (194–256 AH, 810–870 CE) and Muslim prepared their anthologies.

During the Prophet's lifetime, his companions were keen to learn from him whatever they needed about their faith and life matters. When he passed away, they realized that the religion of Islam was complete and that there was nothing further to add to it. What life brought about thereafter must be decided according to existing Islamic teachings, values, principles and laws. The Prophet's companions also knew that they needed to pass on all they knew about Islam to the next generation. Indeed, they were aware that this is an Islamic requirement which makes suppression of knowledge a sinful act.

This led to the transmission of the Prophet's statements and actions, as his companions and successors were aware that these were part of the message of Islam. In reference to the Prophet, God says in the Qur'an:

'*... he does not speak out of his own fancy. That [which he delivers to you] is nothing less than a revelation sent down to him*'. (53: 3–4) The Prophet further told Muslims that his message was not only the Qur'an: 'I have been given the Book and with it something akin to it'. (Related by Abu Dawud, al-Tirmidhi and Ibn Majah) This is further illustrated by God's own words: '*We have now bestowed on you the Reminder so that you may elucidate to mankind all that has been bestowed on them, and that they may take thought*.' (16: 44) 'The Reminder' in this verse refers to what the Prophet said, did or approved of in matters of religion. Indeed, there is much of the Qur'an and the religion of Islam that can only be understood or practised through the Prophet's own guidance. The Qur'an gives us the commandments to pray, pay zakat and offer pilgrimage. It is only through the Prophet's example, however, that we learnt how to pray, the number of prayers, the amounts we pay in zakat and the rituals of pilgrimage, etc. All this confirms that the hadiths are an essential part of the Islamic religion and that Muslims cannot practise their faith without learning directly from the Prophet.

However, the Prophet made clear that when people quote him or report his statements and actions, they must do so with full accuracy. He warned that anyone who attributed anything false to him would find his place reserved in Hell. Therefore, his companions were reluctant to quote him and when they did, demonstrated maximum accuracy in reporting anything he said or did. Such diligence also often meant that they would only say what they had heard from him without saying that they were quoting him.

Barely a quarter of a century after the Prophet's death, the Muslim state went through political turmoil that led to division and the emergence of certain factions. This was further aggravated by the work of secret groups pretending to accept Islam but who rather harboured grudges against it, specifically as a result of the collapse of the Persian Empire at the hands of the young Muslim state. These elements realized that Islam could not be defeated on the battlefield, and so sought to

undermine it from within, promoting deviant ideas and trying to introduce these into the faith itself. One method employed by these deviant political and religious groups was that they sought to gain support for their ideas by attributing false statements to the Prophet.

To counter this, Muslim scholars began to investigate and research statements attributed to the Prophet. Essentially, they wanted to ensure that whatever was attributed to the Prophet truly came from him. This led to the emergence of a specialized branch of study that looked at reporters of hadiths. Every single reporter was examined: their knowledge, teachers, travels, learning, memorization, accuracy of reporting and above all their piety, honesty and reliability. It was not enough that a reporter said, 'Shaykh so-and-so narrated to us', scholars of Hadith wanted to know whether this reporter actually met that shaykh and attended his circle. They further wanted to know whether the hadith he was reporting was also reported by other students of the same shaykh and whether there was any discrepancy in their reporting. They also looked at the time and place where a reporter quoted hadiths and who heard them from him. They further investigated the accuracy of reporters, their mental health throughout their lives and whether they reported from memory or from manuscripts.

All such scrutiny comes under the discipline of *al-Jar*h *wal-ta*[*dil*, which means 'discarding and accepting' reporters. Everyone who is mentioned as reporting a hadith is graded not merely as reliable or unreliable, but also as to the degree of his or her reliability. This discipline attained its perfection with great scholars, most importantly Yahya ibn Ma[in (158–233 AH, 775–848 CE) and Ahmad ibn Hanbal (164–241 AH, 780–855 CE). Ahmad was a teacher of both al-Bukhari and Muslim.

When scholars studied reporters of Hadith and graded them, they looked at two main areas: 1) the reporter as a person: his faith, honesty and general conduct in life affairs, and 2) his learning, accurate reporting and discernment. This meant that they looked at all aspects of a

reporter's life that might affect the reliability of what he reported. By way of illustration, quoting Imam Malik (93–179 AH, 711–795 CE): 'I read in this mosque under 70 people, each of whom could be trusted with a state treasury and would be most worthy of this trust, but I reported nothing of what I learnt from them because they were not well versed in this discipline'.[i]

Truthfulness and honesty were of paramount importance when it came to grading reporters. A famous story tells us that a scholar travelled a long distance to learn a particular hadith from a reporter who had met some eminent scholars of an earlier generation. As he arrived, he saw the man holding a sack and trying to draw close to his rebellious horse, giving the horse the impression that the sack contained its feed. The scholar watched the process and when the man got hold of his horse he threw the sack away. The scholar realized that the sack contained no feed and that the man had simply deceived his animal. The scholar immediately went away without stopping to ask the man to report to him the hadith he had travelled to learn. His argument being that the man had lied to his horse.

Moreover, when Hadith reporters were graded, scholars looked carefully at their lives. If a reliable and accurate reporter suffered from loss or impairment of memory in old age, or became confused, or changed his attitude, certain conditions would be attached to the acceptability of his reporting. Thus, we have statements like: 'The hadiths reported by so-and-so are acceptable if reported before year X but not later', or: 'His hadiths are acceptable if he clearly states that he heard it from his teacher, but not if he reports it "from" his teacher.' There is a marked difference between, 'This scholar narrated to us' and 'I report from this scholar'. To illustrate: many hadiths are reported by Hisham ibn [Urwah quoting his father, who quotes [A'ishah, the Prophet's wife. This is a perfect chain of transmission, because [Urwah was very accurate in his reporting and he is quoting [A'ishah, the Prophet's wife who was his maternal aunt. Hisham learnt much from

his father and was very reliable in his reporting. However, we find this remark about his acceptability: 'Hisham was more relaxed in reporting "from" his father in Iraq'. We know that Hisham and his father and [A'ishah all lived in Madinah, but when Hisham travelled to Iraq and people wanted to hear from him all that he had learnt, he was more relaxed. Thus, he might report a hadith that he knew his father had narrated, but given he was not present at the time, he had learnt it from another person. This meant that scholars like al-Bukhari and Muslim needed to check such narrations by Hisham against other narrations to make sure of their accuracy.

Great scholars of Hadith produced famous and meticulously researched anthologies that enjoy a very high standard of authenticity. These include *al-Muwatta'* by Imam Malik, *al-Musnad* by Imam Ahmad ibn Hanbal, the two *Sahih* anthologies by al-Bukhari and Muslim, the *Sunan* anthologies by Abu Dawud, al-Nasa'i, al-Tirmidhi and Ibn Majah, as well as many others. In their work, they did not confine themselves to the study of the chain of transmission, but they also looked at the text of every hadith, to ensure that there was no flaw or defect in it. The most important defect would be one whereby a statement attributed to the Prophet clearly contradicts the Qur'an. If this were so, the statement would immediately be rejected as false.

There is a growing tendency for books on Hadith not to include the chain of transmission; they simply mention the name of the Prophet's companion who narrated the hadith and refer to its place or number in the anthology where it is entered. Initially, I was tempted to follow this practice. However, as I approached the task, I saw that Imam al-Nawawi discusses the transmission of the hadiths and highlights important points. Were I to leave out the chain of transmission and follow the recent practice of mentioning only the Prophet's companions who narrated the hadiths from him, I would have had to remove all such discussion from the commentary. This would have depleted much scholarly work, for which there was no justification in so doing.

Therefore, I have retained the chains of transmission and the discussion of such transmission wherever it occurred. I feel that by doing so I will be giving the English reader a more valuable work and further that it will be more faithful to the task undertaken, as well as to the author.

As mentioned, the arrangement of Muslim's anthology is much praised by scholars. He enters the hadiths relating to the same subject together, putting first the hadith that he considers most authentic. He often includes the same hadith, with slight variation in wording, because it has a different chain of transmission. Thus, he gives stronger emphasis to the message of the hadith, because it is reconfirmed and endorsed by its varied reporting. When he gives such endorsement, he may overlook certain points of weakness which he would not overlook in a first hadith on the subject. This testifies to his meticulous scholarship.

In their keenness to learn the Prophet's hadiths from their best sources, Hadith scholars exerted every effort to meet the best of teachers and reporters. Travelling to meet scholars, attending their circles and studying under them was standard practice. No one could achieve a high standard of scholarship in Hadith unless he visited the main centres of learning and met the highest authorities of his day. Baghdad, Kufah, Basrah, Madinah, Makkah, Damascus, Nishapur and Cairo were famous centres that a scholar was keen to visit and spend some months, or even a year or longer, at each one. A young scholar might undertake a trip that would take him to distant cities over a period of several years, before he returned home to teach and write his own books. To give an example, a young scholar from Andalusia, Baqi ibn Makhlad, travelled twice to the eastern parts of the Islamic world. His first trip lasted ten years and his second was much longer, extending to around twenty-five years. When he returned, he established Hadith study in Andalusia, becoming the most eminent scholar of Hadith there. Imam Ibn Hazm ranks him as being at the same level as al-Bukhari, Muslim, Abu Dawud and al-Nasa'i. Without such trips and learning from various authorities,

Hadith scholarship could not have attained the level of perfection it certainly did.

Scholars undertook such travel, motivated by their desire to learn from the best and to have the shortest chain of transmission between themselves and the Prophet. Thus, we find Imam Ahmad ibn Hanbal, who was born 154 years after the Prophet had passed away, relating in his *al-Musnad* anthology many hadiths with chains of transmission that have as few as three or four reporters between him and the Prophet. Some chains of transmission include reporters from far apart places and this reflects the travel exploits of reporters, while other chains may consist of six or seven reporters belonging to the same city. Al-Nawawi highlights this fact wherever it occurs. In one instance, a hadith that is reported in several ways has five different chains of transmission and all of these consist of reporters belonging to the same city.

One aspect of Imam al-Nawawi's commentary is that he quotes at length from earlier scholars. We have included a biographical note of six of these scholars because they are those who feature most in al-Nawawi's commentary. We may add more in future volumes, should we deem this useful. We have also provided a list of other published commentaries on Muslim's anthology to help students who may need these in their research efforts. A brief biographical note of Muslim and al-Nawawi also follows.

IMAM MUSLIM IBN AL-HAJJAJ

Second in fame only to al-Bukhari among Hadith scholars, Abu al-Husayn, Muslim ibn al-Hajjaj ibn Muslim ibn Ward belonged to the Arab tribe of Qushayr, although he was born in 204 AH, corresponding to 820 CE, in Nishapur, which today is close to the north-eastern borders of Iran. Thus, he was only a few years younger than al-Bukhari, with whom he shared many teachers. He also read under many others who are not counted as teachers of al-Bukhari. In fact, Muslim also read under al-Bukhari himself. Indeed, he was so devoted to al-Bukhari that

he was prepared to sacrifice his relations with another of his teachers so as to maintain this very high level of respect.

When al-Bukhari arrived in Nishapur, Muslim regularly attended his circle. However, during his stay there, tensions arose between al-Bukhari and Muhammad ibn Yahya al-Dhuhli, the city's most eminent scholar. Essentially, al-Dhuhli announced that people should not attend al-Bukhari's lectures. Muslim, however, took no notice and continued to attend al-Bukhari's as well as al-Dhuhli's lectures. When the latter was informed of this, he made an announcement saying: 'Anyone who subscribes to a particular view is not allowed in our circle'. Muslim understood this to be a reference to him in particular, and so put on his coat and left. When he arrived home, he sent to al-Dhuhli all the notes he had taken in his lectures, so as to make clear that he would not be quoting al-Dhuhli.

Ahmad ibn [Abdah describes the scene when Muslim visited al-Bukhari: 'As he arrived, Muslim kissed al-Bukhari on his forehead and said: "Master of Hadith scholars and Doctor of Hadith! Allow me to kiss your feet".' Needless to say, Muslim, who dedicated himself to Hadith scholarship, would have never said such words to anyone unless he held the scholar in very high esteem.

Muslim began his education in the normal way, learning the Qur'an, Arabic literature and grammar. It was customary that a student would not start his studies in Hadith until he had attained a good standard in other disciplines of Islamic Studies. Yet Muslim was still very young when he started his study: only about fifteen. Scholars normally began studying Hadith around the age of twenty, largely because Hadith study required good grounding in other subjects like the Qur'an, Arabic grammar and literature, etc. When someone is allowed an earlier start, this is proof of his achievements and abilities.

Muslim dedicated himself to the study of Hadith, reading under a very large number of scholars. Indeed, he studied under several hundred of them. They included Qutaybah ibn Sa[id, Ahmad ibn Hanbal, Yahya

ibn Ma[in, [Uthman ibn Abi Shaybah, Harmalah ibn Yahya who was a close associate of al-Shafi[i, Muhammad ibn al-Muthanna, Muhammad ibn Yasar, Muhammad ibn Mahran, to mention but a few. Muslim thus travelled widely, visiting most of the famous learning centres, and learning from all contemporary authorities on Hadith. In turn, his own students reached a very large number, hundreds of whom read his books to him. Among them were great scholarly figures including al-Tirmidhi, Ibrahim ibn Muhammad ibn Sufyan, Ibn Khuzaymah, and Ibn Abi Hatim al-Razi.

Today, more than eleven centuries after his death, Muslim continues to be second only to al-Bukhari at the top of Hadith scholarship throughout Islamic history. Yet even in his own time, he was recognized as a scholar with few rivals. Muhammad ibn Bashshar said: 'The leading Hadith scholars of our world are four: Abu Zur[ah in al-Rayy, Muslim in Nishapur, al-Darimi in Samarq and and Muhammad ibn Isma[il al-Bukhari in Bukhara'. Moreover, his S*a*hih anthology is regarded as a twin to that of al-Bukhari, known by the same name. The two are considered the most authentic anthologies ever compiled. Their reliability is second only to God's Book, the Qur'an. Hence, Muslim enjoys a position of great respect.

Muslim spent fifteen years working on his anthology, which includes more than 6,500 hadiths. However, if we do not count those which are repeated with different chains of transmission, the number reduces to around 4,000 hadiths. Muslim says that he made his selection from among the 300,000 hadiths he had memorized. These figures suggest that the selection was a painstaking task, and that Muslim applied very stringent criteria to ensure that only what was highly authentic and reliable found its way into his anthology.

A question that occurs to many of us, but is rarely voiced, is why did Muslim embark on this endeavour when he was well aware of al-Bukhari's earlier effort? Was this a duplication of effort which did not serve any great purpose, since al-Bukhari had done all that was needed?

Besides, there are many hadiths which both scholars include in their anthologies. To answer these questions, we need to speak about his book and its distinctive features. We may say first of all that a number of scholars value it very highly, putting it ahead of al-Bukhari's anthology. Al-Husayn ibn [Ali al-Naysaburi says: 'Nothing under the sun is more authentic than Muslim's book'. But the general view among scholars is that it comes a close second to al-Bukhari's. The book is devoted only to authentic and reliable hadiths. Hence, it includes a large number of hadiths that are also found in al-Bukhari's S*a*hih, but Muslim produces many of these with different chains of transmission. This method makes these hadiths even more reliable and authentic. Besides, while al-Bukhari arranges his collection in a way that helps deduce import and rulings, Muslim does nothing of the sort. He left that task to scholars of *fiqh*.

When Muslim includes a hadith with several chains of transmission, he puts them all together, unlike al-Bukhari who mentions each one in a different chapter, with a particular aspect relevant to each. Instead, Muslim gives the most authentic version first, the one carrying the most reliable chain of transmitters. He then gives the same hadith with a different chain of transmission, which may include one reporter who is queried by some scholars. The important point about this method is that the authenticity of the repeated hadith is established first. Hence, repetition serves as reconfirmation.

Many scholars have praised Muslim's book for the fine order he follows in arranging his hadiths, according to *fiqh* issues. Unlike al-Bukhari, whose chapter headings often imply his *fiqh* views, Muslim does not provide headings for different chapters, preferring to leave this to his readers. Yet when we pick up a copy of Muslim's S*a*hih, we find very useful headings for all chapters. These have been inserted by Imam al-Nawawi, who wrote a very useful, scholarly commentary on the entire collection, explaining the meaning of all the hadiths it includes. In his own Introduction to the book, al-Nawawi says: 'Some people have added headings to the book's chapters, and some of these headings are

good while others are not so good, either because they are not particularly suited or because the language used is rather weak. I will, God willing, give each chapter a suitable heading'.

Muslim mentions the full text of every hadith. In this he differs from al-Bukhari who often mentioned the part that was relevant to a particular heading. He seldom repeated a hadith in more than one chapter, while al-Bukhari repeats hadiths in different chapters when they relate to different questions or refer to different topics.

The book benefits from an Introduction written by Imam Muslim himself, in which he explains his methodology and highlights the enormity of the offence of knowingly attributing something false to the Prophet, and warns against transmitting hadiths through unreliable reporters. He also includes in this Introduction an outline of the discipline of Hadith study, and further outlines the conditions he applied in his selection, making a clear argument for such a stringent approach. He divides hadiths into three categories: (1) those reported by highly reliable scholars; (2) the ones reported by some who are of middle standing with regard to their accurate memory and reliability, and (3) the ones reported by weak, unreliable transmitters. He mentions in the Introduction that he would take up the second class after he had completed the first. The third he would not bother with. Some prominent scholars, such as al-Hakim and al-Bayhaqi, believe that Muslim died before he could produce the second part, but Qadi [Iyad believes that Muslim completed the full task as he outlined. Thus, to him a hadith is authentic when it is graded as good (i.e. h*asan*), which is a degree below that of full authenticity.

What this method entails is that when Muslim gives a hadith with a chain of transmission that includes a suspect reporter, he would already have given the same hadith text with a different chain of transmission that includes only highly reliable transmitters. Thus, the authenticity of the hadith text is already established. Moreover, he shows that in this particular instance the suspect reporter gives an authentic version.

Needless to say, a reporter may be classified as suspect or weak for different reasons. It does not follow that everything he reports is wrong. Indeed, he could be wrong in only a few instances while most of his reporting is acceptable. Hence, when we have the first report, which is highly reliable, it gives credence to the second or third which are not, on their own, as reliable.

A number of scholars have written commentaries, or explanations, of the hadiths included in Muslim's S*a*hih, and some of those in print have been listed towards the end of this Introduction. However, the best of these is that by Imam Yahya ibn Sharaf al-Nawawi, which continues to be acclaimed eight centuries after its author's death. Al-Nawawi also includes a lengthy Introduction, in which he speaks highly about certain features of the book. Al-Nawawi, a distinguished scholar of the Shafi[i School of *fiqh*, also mentions that Muslim pays particular attention to differences in reporting. Thus, when he mentions the text of a hadith, he indicates that it is in the exact wording of a particular reporter, and he mentions other variants, even though the difference is minimal.

Muslim wrote many other books, all of which are on Hadith. The most important ones are *al-Musnad al-Kabir*, following each individual reporter; and *al-Jami*[*al-Kabir*, which classifies hadiths on the basis of subject. *Al-*[*Ilal* deals with defects that detract from hadith authenticity, while *Awham al-Muhaddithin* highlights points of inaccuracy which some hadith scholars experienced. *Al-Asma' wa al-Kuna* is devoted to mentioning the names and appellations, i.e. *kunyah*, of hadith reporters. Muslim's biographers also mention many other books he authored; unfortunately, only very few of these have been published. Others are still in manuscript form, awaiting the attention of devoted scholars, while many have sadly been lost.

Muslim died in 261 AH, corresponding to 864 CE, at the age of fifty-seven. May God shower His mercy on him.

IMAM YAHYA IBN SHARAF AL-NAWAWI

Imam Yahya ibn Sharaf ibn Murri is better known as al-Nawawi, after the small town of Nawa in southern Syria. It was in Nawa, about 90 km to the south of Damascus, where this eminent scholar was born in the year 631 of the Islamic calendar, corresponding to 1233 CE. He is perhaps the best known scholar of the Shafi[i School, second only to Imam al-Shafi[i himself. He memorized the Qur'an in his home town, then at the age of eighteen he travelled to Damascus with his father, where he lived in the school known as al-Rawahiyah.

In Damascus he started learning some of the major works of *fiqh*, or Islamic Jurisprudence, and other branches of Islamic scholarship. He showed great promise and a fine grasp of what he learnt. After less than two years, in 651, he went with his father to offer the pilgrimage. There he stayed for a little longer than most pilgrims do, spending more than six weeks in Madinah alone, before returning home. His father remarked: 'When we completed our rituals of pilgrimage we went back home, stopping at Nawa, before we continued our journey to Damascus. There, scholarly knowledge seemed to be poured down on him by God's grace'.

Al-Nawawi was a very hard working student. He used to read twelve lessons every day in different branches of Islamic Studies, such as Hadith, logic, *fiqh* or Islamic jurisprudence, the principles of Islamic faith, linguistics, etc. Many of his lessons were highly specialized, giving him in-depth knowledge of the subject matter he was studying. His teachers were among the most famous of that period, Muhammad ibn Ahmad al-Maqdisi (d. 682 AH, 1283 CE) perhaps being the most important. His teachers also included Isma[il ibn Ibrahim ibn Abi al-Yasar (d. 672 AH, 1273 CE), Ahmad ibn [Abd al-Da'im (d. 668 AH, 1270 CE), Khalid ibn Yusuf al-Nabulsi (d. 663 AH, 1265 CE), [Abd al-[Aziz ibn Muhammad al-Ansari (d. 662 AH, 1264 CE) and [Abd al-Karim ibn [Abd al-Samad (d. 662 AH, 1264 CE).

In turn, al-Nawawi's students included quite a few who achieved eminence as scholars in their own right, such as [Ali ibn Ibrahim, better

known as Ibn al-[Attar (d. 724 AH, 1324 CE), Ahmad ibn Farh Al-Ishbili (d. 699 AH, 1300 CE), Muhammad ibn Abu al-Fath al-Hanbali (d. 709 AH, 1310 CE), and Muhammad ibn Ibrahim ibn Jumma[ah (d. 733 AH, 1333 CE). Furthermore, many famous scholars have testified to his priceless works and praised his knowledge and piety. Al-Dhahabi, a renowned scholar of Hadith, says that al-Nawawi 'was a scholar of great insight in Hadith, who knew its different disciplines, and was highly knowledgeable about reporters and transmitters of hadiths, able to distinguish authentic hadiths from those which are suspect'. His student al-Ishbili said: 'Our teacher al-Nawawi was able to attain distinction in three different areas, any one of which would have made him a person whom people would travel far to visit. These were his profound scholarship, his piety and his firm stand in enjoining every good thing and his discouragement of every evil'.

Al-Nawawi was a prolific writer, and a master of the art of documentation and classification. He wrote many books, and classified and interpreted others. The most distinguished of his works is *Raw*d*at at-*Ta*lib*i*n*, in twelve large volumes, which lays down the whole *fiqh* of the Shafi[i School. It is considered the most authoritative in this field. In fact, through his books al-Nawawi made the whole scholarship of the Shafi[i School readily and easily available to all students of Islamic Studies.

In a totally different method, he wrote his full commentary on Imam Muslim's S*a*hih anthology of hadiths. In fact, his is considered one of the best, if not the best commentary on Muslim's S*a*hih. His other works on Hadith include the famous *al-Arba*[i*n al-Nawawiyyah*, which includes forty-two hadiths of great importance to all Muslims and is memorized by people in all walks of life. He also composed *Riy*ad *al-*Sa*l*i*h*i*n*, in which he included 1,898 hadiths that everyone needs to comprehend if they are to maintain a lifestyle of devotion and piety. This book is much praised by scholars and laymen alike. So much so, it is

one of the first books that finds its way into people's private libraries all over the Muslim world.

Al-Nawawi developed a method of commenting, documenting and classifying major works by earlier scholars as he studied them. This meant that his method of study was very thorough, giving him an insight into the work in hand and enabling him to render such works into easier references for other scholars and students. One of his best works using this method was *al-Majm*u[, written to provide a detailed explanation of an earlier work called *Al-Muhadhdhab*. Unfortunately, this work of *fiqh* was not completed, because al-Nawawi died before he could finish it. Nevertheless, it has been praised by many great scholars. Ibn Kathir, said of it: 'I do not know a better book in *Fiqh*'.

Throughout his life al-Nawawi was engaged on several scholarly projects at the same time, hence he left many unfinished. In total, he completed several major works, wrote many books and started many others. Altogether he wrote and started fifty-six works, many of which are still in manuscript form, although some major works are in print and widely circulated.

Al-Nawawi was alert to the needs of the people, ready to make their voice heard by rulers. He once wrote a letter to the Sultan, King al-Zahir, and sent it with a note to the local governor, Prince Badr al-Din, requesting him to hand it over to the Sultan. We note how al-Nawawi leaves no option to the governor but to deliver the letter to the king, even if this meant the king might be displeased with his subordinate. The letter ran as follows:

> *In the name of God, the Lord of Grace, the Ever-Merciful.*
>
> From God's servant, Yahya al-Nawawi. Peace and God's grace and blessings to Prince Badr al-Din. May God, the Beneficent, continue to favour him with all good things, and may He grant him all his wishes and hopes in this life and in the life to come. May He bless him in all situations.

Scholars of noble disciplines [i.e. Islamic Studies] wish to state the fact that the people of Syria are experiencing hard times this year, because of the drought, high prices, poor harvests and high mortality rates among cattle. You are well aware that compassion is due to both rulers and ruled, and sincere counsel to the ruler serves his interests and the interests of the people. Religion is indeed based on sincere counsel. The servants of the Islamic faith [i.e. scholars], who love the Sultan and are eager to give him good counsel, have written him a letter, reminding him of the need to look into people's current circumstances and the need to be compassionate to them. The letter should have no adverse consequences, because it gives sincere counsel, motivated by compassion, and is meant as a reminder to the ones with insight. Your excellency is kindly requested to present it to the Sultan – may God perpetuate all good things to him – and advise him to be compassionate to people, so that his compassion will be credited to him with God Almighty on the Day of Judgement: '*On the Day when every soul will find itself confronted with whatever good it has done and whatever evil it has done, they will wish that there was a long span of time between them and that Day. God warns you to beware of Him*.' (3: 30)

This letter is addressed by the scholars in fulfilment of their trust and duty of giving sincere counsel to the Sultan – may God grant power to his supporters and to all Muslims both in this life and in the life to come. Therefore, it is your duty to give it to the Sultan. This is a matter of trust and you are accountable for its fulfilment. You will not have any excuse if you delay handing it over, and there is no argument to present to God in justification of ignoring it. Indeed, you shall have to account for it '*on the Day when neither wealth nor children will be of any benefit*'. (26: 88) '*On that Day everyone will forsake his brother, his mother and his father, his wife and his children: for each one of them will*

on that Day have enough preoccupations of his own.' (80: 34–47) Thanks to God, your excellency loves what is good and is keen to do it and takes the initiative to fulfil it. This matter is one of the best good things to be done and to bring a person closer to God. You are well qualified to undertake it as God has brought it to you as an aspect of His Grace. We fear that things will become harder for people, unless they are shown compassion. God says: '*If those who are God-fearing experience a tempting thought from Satan, they bethink themselves [of God]; and they begin to see things clearly*'. (7: 201) He also says: '*God is well aware of whatever good you do*'. (2: 215)

The writers are awaiting the results of this endeavour. If you undertake it, God will certainly reward you: '*God is indeed with those who remain God-fearing and those who do good*'. (16: 128) Peace be to you, together with God's Grace and blessings[i]

The subject matter of this letter was the Sultan's decision to appropriate all land in Syria unless its holders could produce documentary evidence of ownership. Al-Nawawi explained to the Sultan that this requirement could not be met according to the traditions of the time. Hence, such appropriation was contrary to Islam. The Sultan was angered by the letter and sent a strong reply. Al-Nawawi was not deterred, and wrote again defending the right of the people to their holdings and explaining that his action was based on wrong rulings by misguided scholars. He continued to defend the people's rights, undeterred by the Sultan's angry replies.

Al-Nawawi died in the year 676, corresponding to 1277 CE, at the early age of forty-five. Shortly before his death, he returned all the books he had borrowed to their lending libraries. He then travelled to Jerusalem to visit its mosque and the grave of the Prophet Abraham in al-Khalil [Hebron]. He returned to Nawa, his town of birth, where he was ill for a few days before passing away.

IMAM MUHAMMAD IBN [ALI AL-MAZARI

Abu [Abdullah Muhammad ibn [Ali ibn [Umar al-Tamimi al-Mazari was born in the town of Mazar, located on the south coast of Sicily. His date of birth is not known but he died in 536 AH, corresponding to 1142 CE. He spent most of his life in al-Mahdiyyah, a town in present day Tunisia. Little is recorded about al-Mazari's early life. However, in his book on al-Mazari, [Abd al-Hamid [Ushshaq drew some conclusions concerning his education based on what al-Mazari mentions in his own works. His conclusions reveal that al-Mazari studied under some of the most learned scholars of the day right from his early years. He was probably only ten or eleven years of age when he frequented such circles. He declared that he was proud of attending some highly eminent scholars and that he showed great interest in putting questions to them and discussing their answers. He further mentioned that he was particularly interested in books discussing the divergent views of scholars, and in books of methodology (*u*su*l*), particularly those of Qadi Abu Bakr al-Baqillani.

Among al-Mazari's main teachers were Abu al-Hasan [Ali ibn Muhammad al-Lakhmi (d. 478 AH, 1086 CE), a scholar of *fiqh* and Hadith; Abu Muhammad [Abd al-Hamid ibn Muhammad al-Qurawi, who is best known as Ibn al-Sa'igh (d. 486 AH, 1093 CE), an eminent and versatile scholar, and Abu Bakr [Abdullah al-Maliki of al-Qairawan (d. 464 AH, 1072 CE).

Al-Mazari started teaching at an early age, and his circle soon gathered fame and students and scholars from various areas attended it. Among his best known students were Muhammad ibn [Abdullah ibn Tumart, the founder of the Muwahhiddin state, and Salih ibn Khalaf ibn [Amir al-Ansari (d. 581 AH, 1186 CE). Al-Mazari gained a high reputation as a scholar and many scholars wished to study under him. When some could not travel to so attend, they corresponded with him and as they studied his books, he certified them. Among these was the highly renowned Muhammad ibn Ahmad ibn Muhammad ibn Rushd

(d. 595 AH, 1199 CE), and *Q*adi [Iyad who is featured in this book. Many scholars praised Imam al-Mazari as one of the stalwarts of the Maliki School of *fiqh*. In *Siyar A*[*lam al-Nubal*a*'*, Imam al-Dhahabi had this to say about al-Mazari: 'He is a great imam of very rich scholarship and sharp intelligence. He excelled in various disciplines'. Ibn Farhun said: 'He is the leading scholar of Tunisia and North Africa; the last to excel in *Fiqh* among Tunisian scholars attaining the rank of *ijtih*a*d*'[i] Indeed, he was the top Maliki scholar of his time throughout the Muslim world.

What is very interesting is that al-Mazari also learnt medicine and achieved excellence in this speciality. An interesting story is told about the reason why al-Mazari took such an interest. Once, he fell ill, and his illness was apparently serious. He was treated by a clever Jewish doctor, who supervised him until he was fully recovered. The doctor then said to him: 'Had it not been for my commitment to honour my profession, I would have deprived the Muslims of you and your scholarship'.[ii] This had a strong effect on al-Mazari and he decided to study medicine. He became so skilled in it that he was said to be equally excellent in *fiqh* and medicine.

Al-Mazari was described as being a man of refined manners, socially pleasant, and someone who conversed well with his visitors. He also wrote with a fine and effective style. He authored several books on *fiqh* and legal theory. Among his best known works is *al-Mu*[*lim bi Fawa'id Muslim*, a commentary on S*a*hih Muslim that has been published in three volumes. What is interesting is that al-Mazari did not intend to write the book. Rather, what happened was that some of his students read out S*a*hih Muslim in his presence during the month of Ramadan and he commented on 1,363 hadiths in the anthology. He did not follow a particular method, but explained some hadiths at length and others in brief. His students wrote down what he said and at the end showed him their efforts. He subsequently reviewed and edited the work.

Generally speaking, al-Mazari explained the unfamiliar words in the hadiths, mentioning different views and explaining the meaning he favoured, citing in support verses of the Qur'an, other hadiths and how unfamiliar words were used in Arabic poetry in the pre-Islamic and early Islamic era. He also explained the message of the hadith and the rulings that could be based on it. He would also mention any different views held by earlier scholars or schools of thought, citing the evidence they provided in support. Al-Mazari also spoke about the chain of transmission of these hadiths and their various versions.

Al-Mazari died at al-Mahdiyyah in Tunisia in 536 AH, 1141 CE.

QADI [IYAD[i]

*Q*adi Abu al-Fadl [Iyad ibn Musa ibn [Iyad ibn [Amr al-Yahsubi was born in Ceuta (Sabta) in Morocco in 476 AH, 1084 CE. He studied under the learned teachers of his home town. Although *Q*adi [Iyad was a renowned scholar, who wrote many books and achieved very high status in Islamic scholarship, we do not find many details about his life, perhaps because it was mainly well settled and peaceful, apart from some momentous events towards its end. Moreover, he was born into a well-off family that attached importance to education and study. *Q*adi [Iyad travelled to Andalusia in 508 AH where he met many of its scholars, particularly *Q*adi Abu [Ali ibn Sukkarah al-Sadafi, Abu Bahr ibn al-[As, Muhammad ibn Hamdin, Hisham ibn Ahmad and many others. He studied *fiqh* under Abu [Abdullah Muhammad ibn [Isa al-Tamimi and *Q*adi Muhammad ibn [Abdullah al-Masili. His knowledge was broad based and he gained insight into several disciplines, particularly Hadith and *fiqh*.

He was only twenty-eight when he taught in his circle, which was attended by many students. He was then chosen as a judge in his home town, Ceuta. Al-Qasim Khalaf ibn [Abd al-Malik, an Andalusian judge and historian who is better known as Ibn Bashkuwal (d. 578 AH, 1183 CE) said: '*Q*adi [Iyad is an eminent, highly intelligent scholar who was a

judge in Ceuta for a long period and gained a good reputation there. He then came to Andalusia where he became the judge at Granada, but did not stay there long. He then came to us in Cordoba and we learnt from him'.[i] [Iyad was appointed the judge of Ceuta for the first time in 515 AH, a position he held for some considerable time. He later regained this position in his home town in 539 AH after having left Cordoba.

Muhammad ibn Hammadah, a *fiqh* scholar from Ceuta, said: '*Q*adi [Iyad gained great esteem in his hometown as no one else has ever had, but this only increased him in humility and piety'.[ii] In *Wafayat al-A*[*yan*, Ahmad ibn Muhammad ibn Ibrahim ibn Khallikan (d. 681 AH, 1282 CE) said: '*Q*adi [Iyad was the highest authority on Hadith in his time, and he was well versed in linguistics, Arabic literature and history'.

As mentioned, *Q*adi [Iyad wrote many books, but the one which gained wide circulation over the centuries and up to the present day is *al-Shif*a *bi-Ta*[*rif* H*uquq al-Mustaf*a, which speaks about Prophet Muhammad (peace be upon him) and his status and distinction. Another very important work is *Ikmal al-Mu*[*lim bi-Fawa'id Muslim*, a commentary on Muslim's S*a*hih anthology. It is published in nine volumes by Dar al-Wafa. The title of the book makes clear that it is intended as a continuation of al-Mazari's *al-Mu*[*lim bi-Fawa'id Muslim*. The Ministry of Endowments and Religious Affairs in Morocco published another of *Q*adi [Iyad's books, namely, *Tartib al-Madarik wa Taqrib al-Masalik*. This eight-volume work serves as an introduction to the scholars of the Maliki School of *fiqh*, providing a wealth of information about its main figures.

When [Iyad was born, the Murabitun state was at the height of its power. Yusuf ibn Tashfin had been at the helm for twenty-three years and he continued to rule for a further twenty-four years. His kingdom stretched from Morocco to Andalusia and well into Africa. It was a time of prosperity and stability, as well as a rule of justice. It assigned high status to scholars and scholarship. Indeed, it was the Battle of al-Zallaqah, in which Ibn Tashfin supported the Muslims of Andalusia,

that ensured the continuity of Muslim rule in southern Spain for a long period of time. *Q*adi [Iyad was a strong supporter of the Murabitun, and when the Muwahhidun rebelled and fought the Murabitun, scoring several victories and taking much of their kingdom, Ceuta stood firmly against the new power. Its resistance was led by *Q*adi [Iyad, though when the Muwahhidun were finally able to establish control, he made peace with them to spare the city and its population much distress.

There are different reports about *Q*adi [Iyad's end. It is said that the new ruler sent him to Marrakesh, but other reports suggest that he was sent to Tadla to be its judge. On the way, given he was ill, he stopped at Marrakesh and subsequently died there. Other reports suggest that he was poisoned by a Jew, and still others mention that he was killed by the Muwahhidun because he refused to recognize Ibn Tumart, the first ruler of the Muwahhidun, as the Mahdi. These last reports do not carry much weight, and most historical sources do not mention them. According to his son, Muhammad ibn [Iyad, he went to Marrakesh when he fell ill, and was there for only eight days before passing away on Friday night, 9 Jumada II, 544 AH, 1149 CE.

IMAM ABU [AMR IBN AL-SALAH

Ibn al-Salah is the nickname of a famous scholar of Hadith, born in 577 of the Islamic calendar, corresponding to 1181 CE, and the name by which he is always referred to. It is rare that he is mentioned by his real name, [Uthman ibn [Abd al-Rahman ibn Musa. His nickname is significant, because it was his father who was first given the title al-Salah, meaning piety and virtuous behaviour. He obviously was given this title because he was a man of great piety, in addition to his being a scholar of distinction. Ibn al-Salah was born in the small town of Sharkhan, close to the city of Irbil in Northern Iraq. He learnt the Qur'an by heart during his childhood, which he spent in his home town. He then studied under his father, who belonged to the Shafi[i School of *fiqh* and

was one of the leading scholars of the province. It was the Shafi[i scholarship that Ibn al-Salah studied.

When his father realized he had a son of native intelligence and scholarly promise, he took him to Mosul, a centre of learning in Northern Iraq. There, Ibn al-Salah studied Hadith and *fiqh* under [Ubaydullah ibn Ahmad al-Warraq, a famous scholar of Hadith. In order to better appreciate this, it is worth noting that the teacher died in 588 AH, when Ibn al-Salah was only eleven years of age; this shows that he began his specialized studies very early in life. He also studied under several other scholars in Mosul before spending most of his time with al-[Imad Muhammad ibn Yunus, the most distinguished scholar of the time, who taught at the Nizamiyyah School which would compare today with any faculty of Islamic Studies in a top university. Ibn al-Salah soon became an assistant teacher in the same school, working under his teacher's supervision.

Ibn al-Salah then approached his teacher's brother, Musa ibn Yunus, a scholar of *fiqh*, logic, Islamic philosophy and theology, to privately study logic and philosophy under him. He began his study, but soon felt unable to get anywhere in such disciplines. His teacher advised him to abandon this approach because, 'people think highly of you, but suspect those who pursue this kind of study as not strong in faith. Should you be known to pursue it, you will lose their trust and they will think ill of you, while you will not gain much as a result of your study'. He accepted Ibn Yunus's advice and stopped reading under him.

Thereafter, Ibn al-Salah decided to travel in pursuit of more study. He first went to Nishapur, where he studied under several scholars such as Al-Mu'ayyad At-Tusi and Mansur ibn [Abd al-Mun[im. Zaynab bint [Abd al-Rahman al-Sha[riyyah, a female scholar, was also among his teachers in Nishapur, and he read al-Bukhari's S*a*hih under her. He then travelled to Marw, Quzwin and Hamdan, where he met and read under several scholars. His next port of call was Baghdad, still the capital of the Islamic state and a great seat of learning. There, he concentrated his

studies on Hadith, reading under several scholars before travelling to Syria, presumably in further pursuit of his studies. However, the Tartars had begun their early campaign against the eastern provinces of the Islamic state, before eventually attacking and destroying Baghdad in 656 AH. This early campaign, started about forty years before the fall of Baghdad, might have been a factor contributing to Ibn al-Salah's settlement in Syria, where he again read under many famous scholars of Hadith and *fiqh* of different schools of thought. Indeed, he travelled in Syria to meet scholars in Aleppo, Harran, Damascus and Jerusalem, where he taught in the Salahiyyah School. His father then settled in Aleppo, where he taught in the Asadiyyah School until his death in 618 AH.

Eventually, Ibn al-Salah settled in Damascus where he was recognized as one of the leading scholars of his time. He taught in the Rawahiyyah School, after its founder, Ibn Rawahah, gave him a free hand in running it. Then King Musa al-Ashraf appointed him director of a school called Sitt al-Sham. When the King founded a new school, which was named after him, Al-Ashrafiyyah, he placed the school under Ibn al-Salah's supervision, requiring that he also teach there. Thus, Ibn al-Salah was directing and supervising three specialized schools at the same time. He handled his tasks with great success, giving each school its due attention. At the same time, he replied to the numerous letters he received from all over the Muslim world, asking for rulings on various matters. He also undertook the authorship of several books, and his students and biographers are unanimous in stating that he was 'a man of great integrity and intellectual ability. He had profound knowledge in the various disciplines of Islamic Studies. He was also very conscientious in his worship, very pious and God-fearing'. He died at the age of sixty-six, in 643 AH, 1245 CE.

Ibn al-Salah wrote many books across a wide variety of specializations, but most notably on Hadith. His commentary on Muslim's S*a*hih anthology has served as a reference for later

commentators such as Imam al-Nawawi. Another book deals with the primary hadiths that explain the fundamentals of Islamic faith, and *Al-Amal*i is another work on Hadith by Ibn al-Salah. These two, and several others, are still in manuscript form, but nonetheless are extensively quoted by other scholars. Ibn al-SalahIn also wrote several books on *fiqh*, or Islamic jurisprudence, and other areas which interested him included listings and biographical notes on scholars and Hadith reporters. He wrote one such work on the scholars of the Shafi[i School to which he belonged; this remains one of the first and best books written in this discipline. Although he died before he could review it, later scholars, such as al-Nawawi, worked on it, adding a few names the author had left out.

His most important book was titled, 'A Book to Learn the Branches of Hadith Discipline'. It is now better known as *Muqaddimat Ibn al-Sal*ah or '*Ibn al-Sal*ah*'s Introduction to Hadith Disciplines*', rightly earning wide acclaim. It gives a clear idea of each one of sixty-six branches of Hadith study. Each one of these had been earlier discussed by scholars and explained in one or more books, hence Ibn al-Salah's continuation serves as a complete introduction to Hadith and its study. Many scholars have studied and taught this work over many generations, and many have written summaries of it. First among these was Imam al-Nawawi, who also later added a summary of the summary, such that Hadith study is easily explained to any student who wishes to learn its subject matter. Other scholars have summed it up in poetic form; a skill highly developed by Muslim scholars. In this respect, they would compose a long poem, normally in couplets, outlining a whole book or a complete discipline. Ibn al-Salah's Introduction has been so summarized in several such poems, the best known of which is by [Abd al-Rahim ibn al-Husayn ibn [Abd al-Rahman, who is also known as al-Hafiz al-Iraqi. Comments on and additions to the book were also written by Imam Ibn Hajar, one of the best known scholars of Hadith and the author of the best commentary on al-Bukhari's S*a*hih anthology. Most recently, the

book has been edited by the late Aisha Abd al-Rahman, Professor of Arabic and Islamic Studies. She also wrote an extensive introduction to it.

IMAM ABU SULAYMAN AL-KHATTABI

Abu Sulayman Hamad ibn Muhammad ibn Ibrahim ibn al-Khattab al-Busti al-Khattabi was a scholar of the Shafi[i School of *fiqh*, and a descendant of Zayd ibn al-Khattab ibn Nafil. Zayd was [Umar ibn al-Khattab's elder brother and one of the very early companions of the Prophet. Abu Sulayman was born in Bust, a town in modern day Afghanistan, in 319 AH, 931 CE. He died in the same city in 388 AH, 998 CE. He travelled widely in pursuit of knowledge and studied under a large number of scholars. He visited Iraq and Hijaz, and several places in Khurasan, and stayed for several years in Nishapur. In his book, *al-Tarikh*, Al-Hakim Abu [Abdullah said of him:

> He stayed for years in our city, Nishapur, where he taught and many people benefitted from his knowledge. Al-Khattabi studied Hadith under Abu Sa[id Ahmad ibn Muhammad ibn Ziyad ibn al-A[rabi in Makkah; Muhammad ibn Bakr ibn Muhammad ibn [Abd al-Razzaq ibn Dasah in Basrah; Abu Bakr Mukrim ibn Ahmad al-Bazzaz and Isma[il ibn Muhammad ibn Isma[il al-Saffar in Baghdad and Abu al-[Abbas Muhammad ibn Ya[qub al-Asamm in Nishapur.

Many students who later achieved high positions, becoming among the most eminent Hadith and *fiqh* scholars, studied under al-Khattabi. Among these were Abu Hamid Ahmad ibn Muhammad ibn Ahmad al-Isfarayini (d. 410 AH, 1020 CE), who lived in Baghdad and Abu Ahmad Muhammad ibn [Abdullah al-Hakim (d. 405 AH, 1015 CE) who authored several works on Hadith. Many scholars spoke highly of al-Khattabi, praising him in superlative terms. Al-Tha[alibi (d. 429 AH,

1038 CE) said: 'In our time he is akin to Abu [Ubayd al-Qasim ibn Sallam (157–224 AH, 774–838 CE) in respect of his knowledge, manners, piety and devotion, as well as his teaching and writings'. This is high praise indeed, as Abu [Ubayd is ranked in the same class as al-Shafi[i and other founders of schools of *fiqh*. Ibn al-Jawzi (d. 597 AH, 1201 CE) said: 'Al-Khattabi was a scholar of fine understanding, a great wealth of knowledge who possessed an in-depth knowledge of language and *Fiqh*. His poetry is of a good standard'. Ibn Khallikan (d. 681 AH, 1282 CE) said: 'Al-Khattabi was an eminent scholar of *Fiqh* and Hadith and a man of letters. He authored a number of fine books'.

In any discussion of al-Khattabi's books, the first to be mentioned is *Ma*[*alim al-Sunan*. This is a commentary on, and an explanation of Abu Dawud's anthology of hadiths known as *Sunan Ab*u *Dawud*. Al-Khattabi explained the importance of Abu Dawud's anthology to his students saying: 'Abu Dawud's *Al-Sunan* is a highly meritorious work. No similar book was ever authored in religious knowledge. It is well accepted by all people and has earned its position as an arbiter between different scholars of different schools'. It seems that al-Khattabi's students requested him to write a word about *Ma*[*alim al-Sunan* and he said to them:

> I have fulfilled your request in as much as it has been easy for me. I hope that when a scholar of *Fiqh* reads this book and what I have written of the meanings of the hadiths and how they serve the widening branches of *Fiqh*, he will be motivated to study the Hadith and excel in it. And I hope that when a scholar of Hadith looks into this book, he will be motivated to study *Fiqh*.

This book was published by the University of Umm al-Qura in Makkah, 1982, in three volumes.

Another important work by al-Khattabi is *A*[*lam al-Hadith*, a commentary on al-Bukhari's S*a*hih anthology. To be more precise, it is an explanation of the hadiths that people find problematic in al-

Bukhari's anthology. Al-Khattabi states al-Bukhari's purpose of compiling his anthology and the fact that it is a truly comprehensive collection of authentic hadiths. He then says: 'This anthology is a treasury of religious knowledge and an arbiter showing what is authentic and reliable of hadiths that must be upheld and implemented'. He also mentions his purpose behind writing this book, lamenting the younger generation's lack of enthusiasm to pursue religious knowledge and criticizng their quotation of hadiths without proper knowledge as to their meaning and which then caused friction between them and people who try to undermine Islam:

> I felt that it is imperative for me to serve my faith and provide sincere counsel to the Muslim community by stating the explanation of what is found problematic of hadiths included in this book [al-Bukhari's S*a*hih], and to present their meaning in all clarity, in as far as my knowledge and understanding serve me. My aim is that this book is written in support of the people of the truth and to refute the arguments of the people of falsehood and deviation.

A[*lam al-Hadith* was published by the University of Umm al-Qura in Makkah, 1988, in four volumes. It was also published by al-Dar al-[Ilmiyyah with the title, *A*[*lam al-Sunan*.

Al-Khattabi's more important books include one in which he discusses God's names and attributes, explaining each one of them and speaking about supplication and its importance; this book is still in manuscript form. *Gharib al-Hadith* is another highly scholarly work in which al-Khattabi explains the unfamiliar words found in hadiths. He mentions in the Introduction that this is an aspect that was addressed by al-Qasim ibn Sallam and [Abdullah ibn Muslim ibn Qutaybah. Al-Khattabi follows in their footsteps, without discussing what they had already explained unless it was relevant to what he himself discussed. This book is published by Dar al-Fikr in Damascus in three volumes.

IMAM AL-HARAMAYN

Abu al-Ma[ali [Abd al-Malik ibn [Abdullah ibn Yusuf al-Juwayni was born in 419 AH, 1028 CE, in a family which attained distinction in Islamic scholarship. His father, [Abdullah ibn Yusuf, was the leading scholar of his time in Nishapur in the eastern provinces of the Islamic state. He wrote several books, such as an annotation of Imam al-Shafi[i's famous *al-Risalah*, which established the basis of *fiqh* methodology. He was known to be very religious and he met numerous scholars and taught many others in both *fiqh* and Hadith. His grandfather was also a man of scholarly distinction in his home town, Juwayn, but his approach was more literary than his son's and grandson's. Moreover, his uncle, [Ali ibn Yusuf, was a devout Sufi who also distinguished himself in Hadith scholarship. It is also reported that his mother was highly devout. Hence his upbringing was especially conducive to distinction in Islamic scholarship.

Imam al-Haramayn has a very unique title among all Muslim scholars, due to the fact that his teaching circle was held at both the Grand Mosque, or al-Haram, in Makkah, and in the Prophet's Mosque in Madinah. In fact, he stayed four years in Makkah and Madinah. Hence, his exclusive title; given to no other scholar, although there were those who held such honour in other generations.

His first teacher was his father, who had written several books including a commentary on the Qur'an. He studied all his father's works in depth and acquired a good standard in different disciplines, attending several circles. He learnt the principles of *fiqh* methodology [i.e. *usul al-fiqh*] under al-Iskaf al-Isfarayini, and studied Hadith under Ahmad ibn Muhammad al-Asbahani, [Abd al-Rahman in Hamdan, al-Naysaburi and others, while he learnt the different methods of reciting the Qur'an under Abu [Abdullah al-Khabbazi. He further studied Arabic and literature under different teachers. He was an exceptional student, though he was not satisfied to listen to lectures and read books under a particular teacher, just ensuring their learning by further study at home.

Instead, he pursued research on his own, reading whatever he could lay his hands on. About his study under al-Isfarayini, he said: 'I read and commented on several volumes in *Fiqh* methodology under him, but I read on my own around one hundred other volumes'. Of his other studies he said: 'I never spoke about issues of theology until I had learnt fully about 12,000 sheets of what *Q*adi Abu Bakr [al-Baqillani] had written'.

It is certain that he also studied philosophy, but we do not know which books he read and from which philosophers he learnt. This is because the standard view of Sunni scholars does not encourage philosophical studies. To him, this was not something that would add to his standing in Islamic Studies; rather, it was an area that he needed to understand so that he knew what philosophy was about and how it approached different areas of thought and belief.

Following the scholarly tradition of the time, Imam al-Haramayn travelled widely in pursuit of his studies. He left Nishapur, his home town where he became a scholar of good standing, for Baghdad, Isfahan and other places. Baghdad's position as the political centre of the Islamic state had weakened somewhat at the time, but it had retained its position as the main centre of learning. He apparently moved from one place to another, meeting scholars in each place, learning and teaching, ensuring that he acquired whatever he needed of knowledge in all fields of interest to him. His travels also took him to Hijaz, where he stayed for several years in both Makkah and Madinah. His stay there gave him, in addition to his scholarship, a degree of spiritual clarity that is seen in his later writings. Late in life, he travelled again to Isfahan, where he was received warmly and honoured by the rulers there. This stay was close to the time that the city witnessed some political upheaval and the trip was apparently a short one, because his main place after he returned from Hijaz was his home town, Nishapur, where he was recognized as the leading scholar. He led the prayers in its main mosque, delivering the sermon for Friday Prayer and teaching in a circle attended regularly by

over 300 students. Indeed, many were the scholars who travelled to study under him there.

Imam al-Haramayn wrote more than forty books in different disciplines, some of which have been edited and published in recent years. There are twelve books and pamphlets by Imam al-Haramayn still in manuscript form and these are kept in different libraries. There may also be other manuscripts in private and public libraries. In *fiqh* methodology, he wrote *al-Burhan* and *al-Waraqat*. Published in twenty-one volumes, his work *Nihayat al-Matlab fi Dirasat al-Madhhab* is a comprehensive exposition of *fiqh* according to the Shafi[i School. One of his most important books is known as *al-Ghiyathi*, an abbreviation of its full title: *Ghiyath al-Umam fi Iltiyath al-Zulam*, translated as: 'The saviour of communities in times of confounding types of darkness'. It was written, as the author states, for Nizam al-Mulk, the famous minister in Isfahan, himself a scholar, to honour a promise he gave to the minister when he received him and honoured him as a great scholar. The subject matter of the promised book was to outline the Islamic rules of government and leadership, so that it would serve as a reference work for rulers on how to formulate their policies and discharge their duties in a way that earned them God's pleasure and their people's approval and loyalty.

However, the work went well beyond its initial purpose. This was something that Imam al-Haramayn intended, unlike some authors who start with a certain purpose and end up with a wider scope. It is clear from the beginning that he intended the book to tackle a wider area, which is closely relevant to the initial subject but has more relevance to the community in general, rather than its leaders and rulers. Hence, the book as we have it tackles three main areas. The first is that of rulers and leadership, the second studies what happens with regard to Islamic law when a community finds itself without a ruler to uphold Islamic law and implement its provisions, and the third theme is what people should do if they find themselves in a community with no scholars able to issue

rulings on different situations and cases that occur in every day life. As we see, the book tackles issues of great importance which may have relevance to different communities across different generations. The book was edited to the highest standard by Dr [Abd al-[Azim al-Dib, a professor of *fiqh* at the University of Qatar.

Imam al-Haramayn continued his scholarly work until his death after having contracted yellow fever. We learn something about his dedication when we discover that after a short remission of the disease he resumed his teaching, much to the delight of his students. Apparently, he was taking on a burden he should not have carried, for within a few days, the disease recurred in even worse form, and Imam al-Haramayn died on 25 Rabi[al-Awwal 478 AH, 1085 CE.

IMAM [ALI IBN [UMAR AL-DARAQUTNI

Abu al-Hasan [Ali ibn [Umar ibn Ahmad is better known as al-Daraqutni, named after a large area of Baghdad called Dar al-Qutn. He was born in Baghdad in 306 AH, 919 CE, into a family that attached great importance to education. His father was a scholar of Hadith, and the young [Ali used to see his father frequenting the circles of scholars and writing down what he learnt, focusing especially on the study of Hadith. This gave the growing child a special interest in learning, a propensity enhanced by his exceptional intelligence and sharp memory. Al-Khatib al-Baghdadi reports a story that in his early years of learning, al-Daraqutni attended Isma[il al-Saffar's circle. He was copying a pamphlet he had with him, while Isma[il was dictating hadiths. One of the scholars attending the circle said to him: 'You cannot attend fully to what is being read while copying at the same time'. Al-Daraqutni answered: 'My understanding of what is being dictated is different from yours'. He then said to the man: 'Do you know how many hadiths the Shaykh has dictated so far?' The man said: 'No'. He said: 'He dictated 18 hadiths'. The man checked what he had written and found that this

was correct. Al-Daraqutni then mentioned to him every one of the eighteen hadiths stating its chain of transmission and text.

In the fourth century of the Islamic calendar, the tenth of the Gregorian calendar, Baghdad was the world's most famous centre of learning. Not only did Baghdad have a great number of famous scholars, organizing circles of study across all the many different disciplines, but it was also visited by famous scholars from all over the Muslim world, who, in turn, imparted their own learning and knowledge. Al-Daraqutni was thus able to benefit by studying under the best of the world's teachers. His exceptional qualities and his perseverance in the pursuit of education ensured that he was soon recognized as a scholar who was well versed in a wide variety of disciplines. Not content with what he learnt in Baghdad, however, he undertook a journey of education, visiting Syria and Egypt. Travel for learning was an important part of a scholar's education, particularly if he wanted to excel in Hadith, because only through travel could he enrich his knowledge and learn hadiths in different versions and through different chains of transmission.

Al-Daraqutni excelled in many disciplines of knowledge, particularly the Qur'an, learning the various methods of its recitation, and literature; in addition to his superior knowledge of Hadith and the defects that may apply to any hadith when grading it as authentic or not. Many of his contemporaries and later scholars rated him as the leading scholar of his time. He was once asked whether he was aware of anyone who was a better scholar. His answer combined both humility and awareness of his standing. He said to his questioner: 'If you mean in any particular discipline, then there are scholars who are better than me, but if you are referring to all disciplines combined, then perhaps there is none'. This is confirmed by scholars who were his contemporaries and later ones who studied his works. For example, Al-Khatib al-Baghdadi, a famous scholar who belonged to the next century, said of him:

> Al-Daraqutni was absolutely the leading scholar of his time who stood in a class of his own. He was the best authority on Hadith: the defects that could affect hadiths, names and conditions of narrators, and other Hadith disciplines. He was a man of complete honesty, sincerity and integrity. He was also well versed in *Fiqh*, or Islamic Jurisprudence, and in Qur'anic Studies. He wrote a concise book on the variant readings of the Qur'an, in which he discussed at the outset the basic rules that apply to each variant. Some scholars who are well read in Qur'anic studies say: 'No one before al-Daraqutni followed this method of explaining the rules in the early chapters. Thereafter, all scholars who wrote on the subject followed his example'.

Al-Daraqutni wrote several books, many of which are either lost or still in manuscript form and need to be checked and edited for publication. Among his published works are:

1. *Ahadith al-Muwatta' wa Ikhtilaf al-Ruwat [an Malik.* This book discusses the hadiths included in Imam Malik's book, *al-Muwatta'*, and how his narrators differ in their narrations.
2. *Kitab al-Sifat*, which discusses God's attributes.
3. *Su'alat Ibn Bakir li-al-Daraqutni*, which includes al-Daraqutni's answers to questions put to him by Ibn Bakir.
4. *Sunan al-Daraqutni*, which is an anthology of hadiths, published in six volumes.

Al-Daraqutni passed away in Baghdad on Wednesday, 8 Dhul-Qaadah, 385 AH, 995 CE. His *Janazah* Prayer [i.e. prayer for the deceased] was led by another famous scholar, Abua Hamid al-Isfarayini. May God bless both their souls.

COMMENTARIES ON MUSLIM'S *SAHIH*

It is often thought that commentaries on Muslim's anthology of authentic hadiths are small in number. This is a misconception. Over the centuries, many scholars wrote commentaries and explanations on Muslim's work, with some covering the entire anthology while others confined themselves to a particular section or to a selected number of hadiths. Below is a list of some of what is in print of these commentaries. However, it should be stated that Imam al-Nawawi's work is the one that acquired the highest fame and has been published many times, in many countries of the Muslim world.

1. *Al-Mu*[*lim bi Fawa'id Muslim*, by Muhammad ibn [Ali al-Mazari (d. 536 AH, 1142 CE); published by Dar al-Gharb al-Islami, in three volumes.
2. *Ikmal al-Mu*[*lim*, by *Q*adi [Iyad (d. 544 AH, 1150 CE); published by Dar al-Wafa, in nine volumes. The title makes clear that *Q*adi [Iyad undertook the task of completing al-Mazari's work.
3. S*iyanat* S*a*hih *Muslim min al-Ikhlal wal-Ghalat*, by Abu [Amr ibn al-Salah (d. 642 AH, 1244 CE); published by Dar al-Gharb al-Islami, in one volume.
4. *Al-Mufsi*h *al-Mufhim wal-M*ud*i*h *al-Mulhim li Ma*[a*n*i S*a*hih *Muslim*, by Muhammad ibn Yahya ibn Hisham al-Ansari (d. 646 AH, 1248 CE); published by Dar al-Faruq al-Hadithah in one volume.
5. *Al-Mufhim: Shar*h *Talkh*is S*a*hih *Muslim*, by Abu al-[Abbas al-Qurtubi (d. 656 AH, 1258 CE); published by Dar Ibn Kathir, in seven volumes and by Dar al-Kitab al-Misri in three volumes.
6. *Al-Minhaj Shar*h S*a*hih *Muslim ibn al-*H*ajjaj*, by Imam al-Nawawi (d. 676 AH, 1277 CE); published many times in eighteen volumes.
7. *Ikmal Ikmal al-Mu*[*lim*, by Muhammad al-Ibbi (d. 728 AH, 1328 CE) published together with:

8. *Mukmil Ikmal al-Mu*[*lim*, by Muhammad ibn Muhammad al-Sanusi (d. 895 AH, 1490 CE); published by Al-Sa[adah in seven volumes and by Dar al-Kutub al-[Ilmiyyah in nine volumes.
9. *Al-Dibaj* [*ala Sa*hih *Muslim ibn al-*H*ajjaj*, by Jalal al-Din al-Suyuti (d. 911 AH, 1506 CE); published by Dar [Affan in six volumes.
10. Ha*shiyah* [*ala Sa*hih *Muslim*, by Muhammad ibn [Abd al-Hadi al-Sindi (d. 1136 AH, 1724 CE); published in Pakistan in one volume.
11. *Washy al-Dibaj* [*al*a S*a*hih *Muslim ibn al-*H*ajjaj*, by [Ali ibn Sulayman al-Bajam[awi (d. 1298 AH, 1881 CE); published by al-Matba[ah al-Wahbiyyah in one volume.
12. *Al-Siraj al-Wahhaj min Kashf Ma*t*alib Sa*hih *Muslim ibn al-*H*ajjaj*, by Siddiq Khan al-Qanuji (d. 1307 AH, 1890 CE); published by the Ministry of Islamic Affairs, Qatar, in thirteen volumes.
13. *Al-*H*all al-Mufhim bi Shar*h S*a*hih *Muslim*, excerpts from Shaykh Rashid al-Kankuhi al-Ansari (d. 1323 AH, 1915 CE). Only the first volume is published.
14. *Fat*h *al-Mulhim bi Shar*h S*a*hih *Muslim*, by Shabir al-[Uthmani (d. 1369 AH, 1950 CE); published by al-Maktabah al-Rashidiyyah, in three volumes.
15. *Takmilat Fat*h *al-Mulhim bi Shar*h S*a*hih *Muslim*, by Muhammad Taqi al-[Uthmani; published by Dar al-[Ulum, in six volumes.
16. *Fat*h *al-Mun*[*im bi Shar*h S*a*hih *Muslim*, by Musa Shahin Lashin (d. 1430 AH, 2009 CE); published by Dar al-Shuruq in ten volumes.
17. *Al-Mu*[*lim bi Shar*h *al-Mukhtar min* S*a*hih *Muslim*, by Muhammad Muhammad al-Samahi: an explanation of eighteen selected hadiths.

18. *Minnat al-Mun*[*im bi Shar*h S*a*hih *Muslim*, by Safi al-Rahman al-Mubarakfuri, published by Dar al-Salam in four volumes.

Other commentaries have been written on Muslim's anthology, but the list includes only those in print, and is by no means exhaustive.



i. Al-Suyuti, J., *Tazyin al-Mamalik bi Manaqib al-Imam Malik*, quoted by Abu Zuhrah, Muhammad, *Malik* (Cairo: Dar al-Fikr al-Arabi, n.d.), p. 81.

i. S*a*hih *Muslim with al-Nawawi's* commentary, twenty-first edition. Edited by Khalil Shiha (Beirut: Dar al-Ma[rifah, 2016), vol. 1, pp. 107–109.

i. Al-Dhahabi, *Siyar A*[*lam al-Nubala'*, vol. 20, p. 105.

ii. Ibid, p. 106.

i. In Arabic writings, it is customary to refer to scholars who served as judges in major cities by the title *Q*adi, which means 'Justice'. Unfortunately, in English writings and translations, the title is often not given its English equivalent. This leads to the misunderstanding that the scholar's name was Qadi. As this title is used in the cases of [Iyad, al-Baqillani, Ibn al-[Arabi, [Abd al-Jabbar and others, the confusion becomes unavoidable. However, it is felt that replacing it with the English equivalent of Justice may add to the confusion, leading people to think that these are different scholars from those whose names start with Qadi. In order to steer out of all this confusion, we will use the word *Q*adi in italics so as to denote that it is not part of the names of these scholars. This is by no means an ideal solution, but perhaps the simplest.

i. Al-Dhahabi, ibid., vol. 20, p. 215.

ii. Ibid., p. 216.

BEFORE YOU READ

Here are a few important points which the reader, particularly a Hadith student, needs to bear in mind when using this book.

1. Numbering and references

One amazing point about S*a*hih Muslim is that there has not been a full and serial numbering of its hadiths, therefore, references to its hadiths vary. A hadith is often referenced by book and chapter: 'Related by Muslim, Book of Faith, Chapter so-and-so'. This is a difficult method of referencing, particularly because the headings of some chapters run into two or three lines, or even longer. The most complete numbering of the hadiths in S*a*hih Muslim is that given in *al-Mu*[*jam al-Mufahras*, but many hadiths are left without numbers. These are versions of the previous hadith, differing only in their chains of transmission, and it was probably felt that they should count with the earlier and often more complete version.

Al-Mu[*jam al-Mufahras li-Alf*az *al-*H*adith* is a concordance of the words of the Prophet's hadiths listed in the most important nine anthologies. These are the anthologies of al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasa'i, Ibn Majah, as well as Malik's *al-Muwa*tta', Ahmad's *al-Musnad* and al-Darimi's *Sunan*. It was prepared by a group of forty Western researchers of Islamic studies under the supervision of Arent Jan Wensinck (1882–1939) and edited by the Egyptian scholar Muhammad Fu'ad [Abd al-Baqi (1882–1967).[i] However, *al-Mu*[*jam al-Mufahras* gives a serial number to each 'book' in Muslim's S*a*hih. Thus it lists the numbers of the hadiths in the Book of Faith from 1 to 380, and then restarts the numbering in the Book of Cleansing from 1. As such, it does not give a complete serial numbering to the entire anthology. Therefore, I have decided to provide such serial

numbering, giving every hadith its own numbered identification. In doing so, I follow the method adopted by the late hadith scholar Musa Shahin Lashin (1920–2009) in his ten-volume commentary, *Fat*h *al-Mun*[*im fi Shar*h S*a*hih *Muslim.* This method does not assign a number for a hadith that differs from the one before it only in its chain of transmission, but that has exactly the same text.

Muslim's S*a*hih has been translated into English by Abd al-Hamid Siddiqui. The translation is well circulated and its better known edition, published by Dar al-Salam, is available online. After looking carefully at this translation, I have decided to provide my own. However, the translation gives a full serial numbering of the hadiths listed by Muslim, bringing the total to 7,190 hadiths. This is different from Lashin's method of numbering, which brings the total to 6,571 hadiths. To make it easier for readers who wish to refer to Dar al-Salam's translation, I am giving the number in that translation in brackets before the chain of transmission.

Thus, three sets of numbers are included before the chain of transmission of each hadith. The first is a complete serial number following Lashin's method, the second is that of *al-Mu*[*jam al-Mufahras* and the third, given in brackets, is that of Dar al-Salam's translation. Where Lashin or *al-Mu*[*jam al-Mufahras* does not give a hadith a number, because it is the same as the hadith before it, I follow the convention of giving it the mark 000. Thus, either of the first two numbers may be replaced by the mark 000. Where Dar al-Salam's translation omits a hadith or does not give it a number, I give it the mark 0. The pattern of numbering is simplified as follows:

Lashin – Al-Mu[jam – Dar al-Salam

All this applies to the hadiths that are entered in the anthology itself, beginning with the Book of Faith. Imam Muslim wrote a long introduction to his work, explaining his method. In it, he includes ninety-two hadiths and statements by the early scholars of Hadith.

These are given separate numbers, from 1 to 92. Only a few of these are entered in *al-Mu*[*jam al-Mufahras*, because the majority are attributed to scholars of Hadith. Whichever is entered in *al-Mu*[*jam al-Mufahras* its number is stated. Dar al-Salam's translation does not include this introduction.

When a hadith is entered in any of the other five anthologies considered to be the most authentic, I mention these in a footnote. Where no such information is given, it means that the hadith is entered only in Muslim's anthology. The Arabic original of each hadith is given immediately after the English translation, but this applies to the main body of the anthology, not to Muslim's introduction.

Imam Muslim divided his anthology into books, each covering an important area of the Islamic faith, such as the Book of Faith, the Book of Prayer, etc. He did not make further classification. It was left to Imam al-Nawawi to divide each book into chapters, and give headings to these. These chapters were later given numbers in *al-Mu*[*jam al-Mufahras*. The headings and their numbers are given in this translation. However, as many headings tend to be too long, I have tried to reduce them while retaining the elements highlighted in the headings. It should be pointed out, however, that some of these chapters are not given numbers. Where no number is given to a chapter in *al-Mu*[*jam al-Mufahras*, it appears without a number in this translation.

There are a few instances where the same number is given to two consecutive hadiths. In order to indicate that this is not an error, but merely following the Arabic original, the repetition is indicated by the symbol [R].

2. The chain of transmission

Hadith scholars were very specific in their terminology. Therefore, when they used synonymous words, they imparted clear distinction to them. Thus, the words h*addathan*a, *akhbaran*a, *anba'an*a, and [*an*, have different meanings, although linguistically speaking they are very similar

and denote receiving information from a named person. However, h*addathan*a is used to refer to a process whereby the teacher reads out the hadith to his students, whether he is narrating from memory or reading out loud directly. *Akhbaran*a and *anba'an*a are practically identical in meaning. However, the first refers to a process whereby a student is reading aloud from his teacher's books in the presence of the teacher. *Anba'an*a does not specify this process, but means that the information was passed on by the teacher or in his presence. [*An*, on the other hand, does not specify any process, nor does it specify that the reporter actually heard the teacher's narration or his student's reading out in his presence. Indeed, it could thus mean that the reporter heard the hadith from a colleague who was in the teacher's circle at the time.

In order to reflect these differences, 'narrated' is the term used here for h*addathan*a, 'reported' for *akhbaran*a, 'mentioned' for *anba'an*a, and 'from' for [*an*. However, any of the first three ways could involve a one-to-one situation in which the reporter is the only one present with his teacher. In Arabic, this is marked by changing the last letter in the three Arabic words, using 'i' instead of 'a'. Thus the words become h*addathani, akhbarani,* and *anba'ani*. To reflect the difference in the English translation the words 'to me' have been used after 'narrated', 'reported' and 'mentioned' to indicate the one-to-one situation, while the three words on their own indicate the presence of others when the narration took place.

Readers will also note that in some hadiths the chain of transmission includes the mark [H]. This is indicated in Arabic by the use of the letter [H], and it may occur once or twice, or even more in the chain of transmission of the same hadith. What this signifies is that the hadith is narrated by two or more chains of transmission, but these join up at some stage. Rather than give them separately, repeating the names of reporters from where they join up to the Prophet's companion, Hadith scholars use this way to indicate that the different chains are joined at this point.

Another symbol used in the chain of transmission is [R], but this is much less frequent. It simply indicates that the number given to a particular hadith is repeated, which means that the number has been given to more than one hadith instead of giving each of them a separate number.

Sometimes Muslim narrates a hadith from three of his teachers and uses the word 'narrated', but their methods of learning from their teacher whom they quote differ. Muslim is too careful and meticulous to overlook this fact. He makes this clear by immediately adding something like: 'The first said "narrated" and the other two said "reported".'

3. Word usage

The usage of some Arabic words need to be explained. The word imam is often used in reference to some scholars quoted in this work. It is also used in reference to both Muslim and al-Nawawi. There is, however, a very clear difference in the use of this word by Sunni Muslims and the Shia.

Linguistically speaking, the word *imam* means 'leader' and is often used, particularly in books of Islamic Jurisprudence, or *fiqh*, to refer to the ruler or the head of state, whether he has the title of caliph or some other title. It is also commonly used to refer to the person who leads congregational prayer. In this second usage, there is no difference between the one who leads the prayer and anyone in the congregation, except that the imam leads and the congregation follow.

A far more common usage of the word is as a title of respect added before the name of a scholar who is recognized for his high achievement and scholarship. This is how it is mostly used in this work. It may, however, also be used here in the sense of the 'leader of congregational prayer' when this topic is discussed, but such will be clearly identified at that juncture. A scholar who is considered an imam has no special distinction, apart from what his scholarship gives him; he does not enjoy

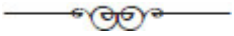
any special status. It will be noted in this work that the views of some such scholars are outlined and discussed or rejected. This is clearly a matter of scholarly difference that does not detract from the high standing of the scholar or the one who differs with him.

The Shia have a very different concept of 'imam'. They give this status to twelve people starting with [Ali ibn Abi Talib, the Prophet's cousin, followed by eleven of his descendants through Fatimah, his wife and the Prophet's daughter. To the Shia, those imams were infallible and enjoy a rank that is almost equal to that of the Prophet. Indeed, the way some Shia speak of the third Imam, al-Husayn, the Prophet's grandson, gives at times the impression that they rank him above the Prophet himself. Moreover, the Shia believe that the twelfth Imam was taken away and did not die: he will return at some point when he will bring justice to the world. This Shia concept is unacceptable to Sunni Muslims who do not recognize any such status as belonging to anyone.

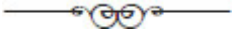


We speak of a hadith having a chain of transmission and we mention 'transmitters'. We also use the words 'reporter' and 'narrator'. These three words are used interchangeably and they refer to the people named in the chain of transmission. These have the same status with regard to how the Prophet's statement or action is taught and learnt. When we use the verb 'narrate' we are referring to the action of stating the hadith whether by reading it out or otherwise. However, in English the word 'narrate' is often used in Islamic literature in reference to the works of the leading scholars of Hadith and what they include in their anthologies. Thus, we often see phrases like 'al-Tirmidhi narrated ...', 'al-Bukhari narrated ...'. It is felt that it is better to distinguish the mere quoting of a hadith and its entry in an anthology. Therefore, we use the word 'narrate' to indicate quoting a hadith and the word 'relate' to mean the 'entry in a Hadith anthology'. Thus, we say: 'al-Bukhari relates in his

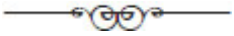
S*a*hih', or 'al-Bayhaqi relates in *Shu*[*ab al-*I*man*', or 'al-Nasa'i relates in *al-Sunan al-Kubr*a'.



The words Abu and Abi are often used in the names of hadith reporters and scholars. These two are the same word, but the endings are case markers according to their position in the sentence. Invariably, Abu is used at the beginning of the sentence and when not preceded by a name, while Abi is used when preceded by the word 'ibn'. There are other situations which indicate which of the two should be used. Both words mean 'father of' and their use indicates an appellation of respect.



The word *mawl*a is used to describe some reporters and other persons mentioned in the commentary. This word is one of the few Arabic words that denote opposite meanings. Linguistically, it means both 'master' and 'slave', and it is used in the Qur'an to refer to God as the *mawl*a of the believers. When someone is referred to as the *mawl*a of another or of a tribe, it most frequently refers to a slave who was set free. He then allied himself with his former master or with his tribe, as this was a recognized practice in Arabia both under Islam and prior to it.



It will be noted that the phrase 'but God knows best' is very frequently used in al-Nawawi's commentary and by scholars he quotes: this is a mark of humility. They express their views but shy from presenting these as the true and correct view, to the exclusion of anything different. It is akin to saying that 'this is what I know, but ultimate knowledge rests with God'.

The word hadith is used with a capital or small 'h' and this usage indicates a difference. When it is used with the lower case first letter it refers to a single statement by the Prophet. Hence, the reference to one or more statement by the Prophet is always with the lower case. When it is used with a capital first letter, it refers to the Hadith discipline, which is a specialized branch of study, concerned with the Prophet's statements, actions and approvals.

4. Arrangement

Imam al-Nawawi discusses three areas in relation to every hadith included in Muslim's anthology: 1) The general meaning of the hadith and its message. He also outlines the important points it includes and highlights any rulings that it stipulates or may be based on it. 2) The chain of transmission: he identifies the different reporters, giving some information about them, and their full names if they are mentioned by first name or by appellation. He also highlights any useful point that the chain provides, and explains any subtle point that reflects Muslim's careful and meticulous scholarship. 3) He explains the language of the hadith, stating the meanings of individual words, particularly those that are rather unfamiliar to readers and those that became rarely used. Where a word, phrase or sentence may have more than one meaning, he discusses these and shows which, if any, is unacceptable. However, he does not follow a single pattern in the arrangement of his commentary. Sometimes, he begins by discussing the chain of transmission, but often he discusses the general meaning first. He may also start by explaining the language and the meaning of individual words.

In this English version, liberty has been taken to follow a consistent pattern. The meaning of the hadith is given first and then its explanation, given under the subheading 'text explanation' is provided. This is followed with any discussion al-Nawawi gives concerning the chain of transmission, using the subheading 'transmission'. The information al-Nawawi provides about the meaning of individual words

and the pronunciation of unfamiliar words and names has been ignored, because these are already reflected in the translation. However, when he discusses alternative meanings, what is considered useful to English readers is included. If it is a matter of pronunciation or a grammatical aspect that does not affect the meaning or the message of the hadith, this has been disregarded.

5. Quotations and references

In this monumental work, al-Nawawi cites numerous quotations from various scholars. At times, he mentions the work from which the quotation is made, but in most cases this is not done. Although his work has been checked and verified several times, and published many times by many publishers in different countries, none of these undertook the task of checking the original works in order to provide detailed references. There are several reasons for this omission. Many of the original works have not been published, but remain in manuscript form held in different libraries in various countries. Moreover, many of these works are voluminous. For example, al-Nawawi often quotes from Imam al-Haramayn who wrote a large number of books. As mentioned in the biographical note on Imam al-Haramayn, one of his books is published in twenty-one volumes. Although a discerning scholar may have a good guess as to the book from which a particular quote is taken, finding it may require several hours, if not days of hard work. Imam al-Nawawi died 750 years ago, and we cannot blame him for not citing his references according to modern methods of citation. It should be remembered that all the books he read were written with long hand and manuscripts of the same book differed in size, number of pages and style of writing. Readers and students must simply trust to his scholarship and piety with all that he quotes from other scholars. May God bless them all for their meticulous and faithful scholarship.

6. Notes and editorial liberty

In certain cases, it is felt that a note should be added within the text to explain certain points or add a particular perspective. This is not surprising considering that the book was written nearly eight centuries ago. In order to make the addition very clear, it is preceded by the word 'Note' and given an independent paragraph.

In a few cases, a sentence is started by mentioning the author's name before mentioning what he says, such as, 'al-Nawawi considers these hadiths self-explanatory, adding only ...'. In very few cases, a short comment by the author is not included in the translation, because of the fact that time has made it irrelevant. Including it would be either confusing or require a long explanatory footnote. Since it is unlikely to concern the reader, it is felt that omission is better. Such liberty is taken only in cases where it is felt that had the author lived in our time, he would have approved of such an omission.

Adil Salahi
London
August 2018

i. Shaykh Muhammad Rasheed Rida handed an English copy of a book entitled *A Manual of the Early Muhammadan Traditions* by Arent Jan Wensinck, Professor of Arabic and Islam at the University of Leiden in Holland, to one of his regular students, Muhammad Fu'ad [Abd al-Baqi and asked him to translate it into Arabic. [Abd al-Baqi, who was working as a translator at the Agricultural Bank in Cairo, compiled and translated the book, but he first wrote to Wensinck requesting his permission to do so. Wensinck expressed his delight and also sent [Abd al-Baqi a copy of the first part of a concordance of the Prophet's hadiths he and other researchers were working on. [Abd al-Baqi reviewed the work and found many mistakes. He made a list of these mistakes and sent it to Wensinck, who was delighted with the work and recruited [Abd al-Baqi as editor of the entire *al-Mu*[*jam al-Mufahras* concordance.

Al-Mu[*jam al-Mufahras* is published in Arabic in eight volumes. Words are listed alphabetically, and a short sentence or phrase in which the word occurs is given. Then the hadith which includes the sentence or phrase is referenced to any of the nine anthologies. [Abd al-Baqi's role is acknowledged by Wensinck in the

Introduction. *Al-Mu[jam al-Mufahras* is indispensable for any researcher in Islamic Studies. Working on this concordance enabled Muhammad Fu'ad [Abd al-Baqi to subsequently undertake his highly acclaimed concordance of the Qur'an.

INTRODUCTION BY IMAM AL-NAWAWI: HADITH METHODOLOGY

Our Shaykh,[i] the truly devout and God-fearing Imam Muhyi al-Din Yahya ibn Sharaf ibn Murri ibn Hasan ibn Husayn ibn Hizam al-Nawawi, (may God shower His Mercy on his soul) said:

All praise is due to God[ii] whose bounty is beyond measure and whose favours are countless; the Creator of kindness and guidance; who guides to the truth and kindly shows His servants the right paths. An aspect of His Grace is the care taken of the Sunnah[iii] of His beloved Messenger (peace be upon him). God has favoured the Muslim community (may He increase its honour) by the *Isnad* discipline[iv] which is unique to it and unshared by any other community over any period of history. He assigned for the preservation of this honourable Sunnah eminent critical scholars who ensure that it remains immune to distortion. They work in all countries and generations to distinguish the true from the false, and to prevent any addition to, or omission from it. They thus ensure that the Muslim community will continue to have access to it throughout all generations, until the end of time. They spare no effort to enhance their insight into the Sunnah, so as to be able to deduce rulings from it. They work singly and collectively to illustrate its meanings. There will continue to be—by the grace of God—many of them who keep up this method of learning, even though in certain countries or periods of time their number may be small.

I submit to Him my most sincere praise and gratitude, especially for the grace He has bestowed on me by being a Muslim, belonging to the community of His beloved servant and Messenger, Muhammad, the last of all prophets, the one who will be given the special privilege of

intercession with God on behalf of mankind. It is Prophet Muhammad who was given the everlasting miracle with which he challenged the most eloquent of generations and silenced all opponents and arrogant unbelievers. This miracle is the Qur'an, the word of God, expressed in the clear Arabic tongue. The trustworthy Spirit, the Angel Gabriel, brought it down into Prophet Muhammad's heart so that he may give warning.

Prophet Muhammad was favoured with more than one thousand other miracles, as also by precise and most expressive speech, as well as a lenient law that relaxed the restrictions that applied to earlier nations. His community is placed above previous ones and his companions were the best of all generations. Scholars of repute make clear that they are all honest and reliable. Like the Qur'an, unanimous agreement by the Prophet's community is binding, as also are the well-known statements of his companions, provided that they are in agreement with the Qur'an. Another favour granted to Prophet Muhammad is that his community undertakes to preserve his message, committing it to writing, and transmitting it through scholars to all mankind. Scholars in successive generations learn it from reliable and eminent predecessors. They always endeavour to explain it to people who seek knowledge and consider teaching it an effort they undertake to please God, the Lord of all the worlds. They spare no effort to keep his method clear and plain, providing irrefutable evidence. May God bestow peace and blessings upon him and all prophets and their companions and followers, as well as all good servants of God. May He guide us to follow in his footsteps throughout our lives.

I bear witness that there is no deity other than God, thus testifying to His oneness and acknowledging that all submission must be to Him by all creatures. I also bear witness that Muhammad is His servant and Messenger whom He chose from among all His creation and to whom He assigned a comprehensive message.

Importance of scholarly work

The pursuit of religious knowledge is one of the best activities to be undertaken, in addition to the fact that it earns God's reward. It is a particularly important type of good action and a pursuit to which the best of times should be devoted. Good people who always seek what is beneficial and praiseworthy rank it among the best that they can achieve. This is supported by Qur'anic verses, well known hadiths and statements by our eminent predecessors.

One of the most important disciplines of religious knowledge is the verification of the Prophet's hadiths, so as to know their texts and their grading as authentic, good or poor in authenticity; and to know which has a complete or incomplete chain of transmission, or one with a gap, or which is problematic. Hadiths are given grades that must be known so as to establish those of them that are authentic and reliable, preliminary to their implementation, and to identify the ones that are unauthentic so as to discard them. Furthermore, a discipline specializes in the chain of hadith transmission, researching the status of transmitters, their qualities, correct names, family ancestry, and their places and dates of birth and death, etc. Other hadith disciplines include the identification of misleading narrations, the reporters who were misleading, methods of relating different reports of the same hadith, the effect of differences between reporters in their chains of transmission and hadith texts, the identification of the Prophet's companions, and reporters in the following generations (may God be pleased with them and with all believers, men and women).

The proof of what I have said is the fact that our faith is based on the Qur'an and the Sunnah. It is through the Sunnah that most *fiqh* rulings are arrived at. Qur'anic verses refer to matters of detail only in general terms, but such matters are clearly explained in the Sunnah. Scholars are in agreement that a basic condition that must be met by a scholar, whether he is a judge or mufti, in order to issue rulings based on scholarly discretion [i.e. *ijtihad*] is knowledge of hadiths that outline

verdicts and rules. Thus we realize that the study of Hadith is one of the most honourable academic pursuits and most reward-earning actions. It is naturally so, because it includes the explanation of the teachings of the best of mankind, Muhammad (peace be upon him). In past generations, scholars devoted their best time to learning the Prophet's hadiths. Indeed, a Hadith circle may be attended by thousands of students and learners. However, this trend has weakened in recent times. May God enable us to reinstate this good old practice, because it is essential to give due importance and attention to the study of Hadith, for that is an act of sincere devotion to God, His Book, His Messenger and the leaders of the Muslim community and to all Muslim men and women. The Prophet said that such sincerity is the essence of religion. Truly spoke the one who said: 'Whoever acquires the tools of [the study of] Hadith finds light in his heart and is able to unearth its gems'. This is because the Prophet's hadiths include countless obvious and hidden benefits. No wonder, the Hadith is the word of the most eloquent of all people who was granted the talent of concise speech to express broad meaning.

The most reliable Hadith collections, and indeed in all religious knowledge, are the two authentic anthologies of Imam Muhammad ibn Isma[il al-Bukhari and Imam Muslim ibn al-Hajjaj al-Qushayri. Hence, it is incumbent on us to give full attention to explain them so that their benefit becomes widely available and scholars may be able to bring out their subtle meanings and identify the evidence and arguments they contain.

I have already collated a large number of notes about al-Bukhari's S*a*hih anthology, and these include some highly precious information on a variety of subjects, written in concise language. I am attending to this task, praying that God will enable me to complete it.

I am seeking God's help in writing a medium size explanation and commentary on Muslim's S*a*hih that will be neither too short and of little benefit nor too long and boring. Had it not been for the fact that people have generally slackened and the fear that the book will not be

widely circulated, since the number of people keen on lengthy books is small, I would have chosen a full approach and the book would then come into 100 or more volumes, without repetition or adding any useless information. The anthology includes an immensity of useful information and gems of prominent and subtle hints. This is natural because it is the word of the person endowed with the best expression among all mankind.

My approach, then, is one that steers a middle way. I will be keen not to be expansive, preferring brevity in most cases. I shall, God willing, discuss a host of its greatly useful information, including rulings on major and detailed questions, as well as recommended manners and practices. I will explain highly important fundamentals and the linguistic meanings of terms, state the names of transmitters known by nicknames and the names of the fathers of people mentioned only by their own names, alert my readers to the status of some reporters and others who are occasionally mentioned, and point out some useful hints relating to Hadith study pertaining to texts of hadiths and their chains of transmission. I will ascertain names that look alike or far apart, point out the convergence of hadiths that may seem different leading some who are not proficient in Hadith and *fiqh* to think they are mutually contradictory. I will also alert readers to practical matters that appear to me at the moment of writing, giving only brief references to the supporting evidence, except where a longer explanation is necessary. In all this, I will make sure to be both brief and clear.

Where I make quotations concerning the names of scholars, language, problematic phraseology, rulings and meanings, then if such quotations are numerously mentioned, I will not name my sources because they will be too many, except where there is an additional benefit for such mention. If I quote from single sources, I will name my source, unless I overlook to do so because the quote is too long, or was mentioned in previous chapters. If a hadith, a name or a term is repeated, I will give its full explanation when it is first mentioned, and

when it is mentioned again I make a reference to where it is explained. I may at times just mention that it has already been explained, or I may repeat its explanation if the two places are widely apart or the repetition is necessitated for one reason or another. I will start my book with a number of Notes that are both useful and necessary for the diligent scholar. I shall arrange these in succession to make it easier for reference.

I pray for God's help and care. He is the Most Generous, the Lord of the heavens and the earth. I pray to Him to guide me, my parents, teachers and all my relatives and friends, as well as everyone who wishes us well. May He facilitate for us actions that please Him and guide us to do them throughout our lives and grant us His acceptance and make us ones who love Him and are always obedient to Him. May He put us together in the life to come. May He benefit us all and everyone who reads this book by it, reward us well and continue to bestow on us His grace. We seek shelter with Him from disobeying Him. He is the One who answers prayer and gives generously. I place my trust in Him and rely on Him. His will will be done. No power operates except by His leave. To Him alone I turn. To Him belongs all praise and from Him all goodness emanates.

The Chain of Transmission from Muslim to al-Nawawi

As for how I report the Muslim anthology, here are the full details. The entire S*a*hih anthology of Imam Muslim ibn al-Hajjaj was reported to us by the trustworthy, highly reliable Shaykh Ibrahim ibn [Umar ibn Mudar al-Wasiti at the mosque of Damascus (may God protect it and all Muslim cities and their populations). He said: It was reported to us by Imam Mansur ibn [Abd al-Mun[im al-Farawi, who said that it was reported to him by his great-grandfather Muhammad ibn al-Fadl al-Farawi, who said that it was reported to him by [Abd al-Ghafir al-Farisi, who said that it was reported to him by Ibrahim ibn Muhammad ibn Sufyan, who said that it was reported to him by Imam Muslim ibn al-Hajjaj (may God bestow mercy on his soul).

This chain of transmission, which is shared by some of our contemporaries, is one of the highest grades and for which we praise God. Only six scholars separate us from Muslim himself. Likewise, we have the same chain of transmission in learning the other four of the five books that combine the fundamental Islamic teachings. These are the two S*a*hih anthologies of Imam al-Bukhari and Imam Muslim, and the three *Sunan* anthologies of Abu Dawud, al-Tirmidhi and al-Nasa'i. The same number of transmitters also applies to our learning of the two *Musnad* anthologies of Imam Ahmad ibn Hanbal and Muhammad ibn Yazid ibn Majah.

Indeed, high as this chain of transmission is, I have an even higher one in learning the *Muwatt*a*'* anthology by Imam Malik ibn Anas. My chain of transmission to Malik includes only seven transmitters, even though he was the teacher of the teachers of all the scholars I have mentioned, yet I report his hadith anthology with only one man more. All praise be to God for this great favour.

A fine point is worth mentioning in regard to my reporting of Muslim's S*a*hih, which is that my chain of transmission includes only scholars from Nishapur who attained to old age, right from my immediate teacher Ibrahim ibn [Umar to Muslim. Although Ibrahim comes from Wasit, he lived in Nishapur for a long time.

To give a full biography of the scholars included in my chain of transmission will take much space. I will, therefore, give only a brief note about each one of the six.

My immediate teacher, Abu Ishaq Ibrahim ibn [Umar, was a devout scholar whom people considered to be very pious. He was well known as highly charitable, spending much money for good causes. He attended to voluntary worship and was highly respected. He took a reserved attitude without any trace of arrogance.

His teacher had several appellations, Abu al-Qasim, Abu Bakr, and Abu al-Fath. His name was Mansur ibn [Abd al-Mun[im ibn [Abdullah ibn Muhammad ibn al-Fadl ibn Ahmad al-Farawi, al-Naysaburi. He

belonged to Farawah, a small town close to the remote borders of Khurasan in Persia. Mansur was a highly respected scholar who read widely and reported the hadiths from his father, grandfather and great-grandfather, and from other scholars as well. He was born in Ramadan 522 AH and died in Sha[ban 608 AH (1128–1212 CE) at Nishapur.

Next was Mansur's great-grandfather, Abu [Abdullah Muhammad ibn al-Fadl, who was a great scholar in *fiqh*, *u*su*l al-fiqh* [i.e. legal theory] and other disciplines. He reported numerous hadiths in shorter chains of transmission. Learners from various provinces and faraway places travelled to study under him. Hence, hadiths reported by him were circulated in near and distant provinces. It was said that 'al-Farawi had 1,000 scholars reporting from him'. He was also described as the *fiqh* scholar of al-Haram, because he spread knowledge and studies in Makkah.

Abu al-Qasim, who is better known as Ibn [Asakir, said: 'My second trip was to study under Imam Muhammad al-Farawi, because he combined high sources, a great wealth of knowledge and sound faith with good manners, easy temperament and close attention to his students. I stayed with him one full year and gained greatly from his knowledge ... He was taken ill during my stay with him, and his doctor told him not to attend his students who wished to read under him. The doctor further told him that to allow this was bound to increase his pain. He said to him: "I do not think it permissible to stop them from reading under me. It may be that I am kept alive for their sake". I continued to read under him during his illness, and he would be lying in bed. However, he recovered from that illness. I left him to travel to Herat. When I bid him farewell, he showed his sorrow for my departure and said that we might not see each other again. It was as he said, and his death was reported to us when I was in Herat'.

Al-Farawi was asked when he was born; he estimated it to be in 441 AH and he died in 530 AH (1057–1136 CE). He listened to Muslim's

S*a*hih being read out to his Shaykh, [Abd al-Ghafir, by Abu Sa[id al-Buhayri, in the year of [Abd al-Ghafir's death, 448 AH (1064 CE).[i]

Al-Farawi's teacher was [Abd al-Ghafir ibn Muhammad ibn [Abd al-Ghafir ibn Ahmad al-Farisi, al-Fasawi, al-Naysaburi. According to his grandson, Abu al-Hasan [Abd al-Ghafir, he listened to Muslim's S*a*hih in al-Juludi's circle in 365 AH (976 CE). [Abd al-Ghafir was a highly reliable teacher with accurate reporting despite having attended a relatively small number of teachers. Yet he was famous and students travelled to study under him. His students included a number of scholars who attained wide fame. Al-Hasan al-Samarqandi read out Muslim's S*a*hih in his presence more than thirty times, while Abu Sa[id al-Buhayri read it out in his presence more than twenty times. He completed ninety-five years of age before dying on 6 Shawwal 448 AH (1064 CE).

[Abd al-Ghafir's teacher was Muhammad ibn [Isa ibn Muhammad al-Naysaburi al-Juludi, a truly devout scholar who studied under a number of great teachers. He used to earn his living by copying scholarly books. He attended and listened to the famous hadith scholar, Abu Bakr ibn Khuzaymah, whose hadith anthology ranks among the top anthologies of all time. Al-Juludi followed Sufyan al-Thawri's school of *fiqh*. He died at the age of eighty, on Tuesday 24 Dhul-Hijjah 368 AH, (979 CE).

Al-Juludi's teacher was the highly eminent scholar, Abu Ishaq Ibrahim ibn Muhammad ibn Sufyan al-Naysaburi. He was praised by numerous scholars, a devout scholar who accompanied Imam Muslim ibn al-Hajjaj. He said: 'Muslim completed reading out his book to us in Ramadan 257 AH (871 CE). He died in Rajab 308 AH (920 CE)'.

Ibrahim ibn Muhammad ibn Sufyan's teacher was Imam Muslim himself, one of the stalwarts of Hadith scholarship.[i]

Muslim's *Sahih* Anthology

Its fame can hardly ever be exceeded, and its general reporting from him is of the degree of *mutawatir* (recurrent), which means that it is reported at every stage by a large number of people who cannot be suspected of agreeing to a lie. It is known beyond any doubt that the anthology is of Imam Muslim ibn al-Hajjaj. As for its reporting through a continuous chain of transmitters going back to Muslim himself, it is in our areas and time attributed to Abu Ishaq Ibrahim ibn Muhammad ibn Sufyan, who learnt it from Muslim. In the Western provinces, it is reported through Ahmad ibn [Ali al-Qalanisi from Muslim. Ibn Sufyan's report was transmitted by many scholars including al-Juludi, and from al-Juludi reported many scholars including al-Farisi, and from al-Farisi many scholars including al-Farawi, and from the latter numerous scholars including Mansur, and from Mansur many others including our teacher Abu Ishaq.

Imam Abu [Amr ibn al-Salah said: 'As for al-Qalanisi, his report of Muslim's S*a*hih is taken up by people in Western provinces, and not anywhere else. His report reached there through Muhammad ibn Yahya al-Tamimi al-Qurtubi and others. These learnt it in Egypt from [Abd al-Wahhab ibn [Isa ibn [Abd al-Rahman ibn Mahan al-Baghdadi'. Al-Baghdadi said: 'Abu Bakr Ahmad ibn Muhammad ibn Yahya al-Ashqar, a scholar of the Shafi[i School, narrated to us and said: "Abu Muhammad al-Qalanisi narrated to us and said: 'Muslim narrated to us, except for three parts at the end of the book, starting with the long hadith stating the story of falsehood. These were reported by Abu al-[Ala' ibn Mahan from Abu Ahmad al-Juludi from Ibn Sufyan from Muslim'."'

The Difference between Narration and Reporting

Imam Ibn al-Salah said: 'Copies of the anthology as reported by al-Juludi from Ibrahim ibn Sufyan differ in the way it is attributed, with some as "narrated to us" and others as "reported to us".[i] The difference is regarding whether al-Juludi heard it as Ibrahim dictated or al-Juludi

recited it as Ibrahim listened. Therefore, to keep on the safe side it is better to say: "Ibrahim narrated to us; Ibrahim reported to us" so as to alternate the two phrases. However, it is appropriate to only say: "Ibrahim reported to us", as it is the form used in what I copied from al-Farawi's record as written by his friend [Abd al-Razzaq al-Tubsi and what I selected of the book in Nishapur from an original recording of what my teacher, al-Mu'ayyad ibn Muhammad, had listened to. The same formula is used in the manuscript written by Abu al-Qasim al-Dimashqi al-[Asakiri from al-Farawi and in other copies. Therefore, whoever is uncertain about the formula should use, "he reported to us" because every narration is in fact a report, but not every reporting is a narration.'

Hadiths Missed by Ibrahim from Muslim

Ibn al-Salah said: 'Ibrahim ibn Sufyan missed certain parts in the book which he did not listen to from Muslim himself. These should be stated as "Ibrahim reported to us from Muslim", not as "Muslim reported or narrated to us". Ibrahim's reporting of these parts is either through *ijazah*, i.e. he was certified to report them, or through *wijadah*, i.e. he reported them from a written copy. Most transmitters overlook specifying this in their indexes, recitals, certificates, etc. They say throughout the book, "Ibrahim reported to us and said: Muslim reported to us".' There are three such missing parts:

The first is in the Book of Pilgrimage, the chapter on the pilgrim's shaving his head and cutting his hair. Starting with the hadith narrated by Ibn [Umar mentioning that the Prophet said: 'May God bestow mercy on those who shave their heads', as reported by Ibn Numayr. I saw at his place the original copy of Abu al-Qasim al-Dimashqi in his own handwriting, and it says: 'Abu Ishaq Ibrahim ibn Muhammad ibn Sufyan reported to us from Muslim. He said: "Ibn Numayr narrated to us: My father narrated to us: [Abdullah ibn [Umar narrated to us ...".' The same is in the original copy of Abu [Amir al-[Abdari in his own

handwriting, but he starts by saying 'Abu Ishaq narrated to us'. I also saw at his place an old original copy taken from Abu Ahmad al-Juludi the following: 'From this point I read out in the presence of Abu Ahmad: Ibrahim narrated to you from Muslim, such and such in his book up to the mark'. The mark is after eight sheets or so, at the hadith narrated by Ibn [Umar and mentioning that when the Prophet mounted his camel to start on a journey, he would glorify God three times. At the mark in the original copy, as dictated by al-Juludi it says: 'Up to this point I read out to him—meaning to al-Juludi—from Muslim, and from this point he said: Muslim narrated to us'. In the original copy of Abu al-Qasim we read in his own handwriting: From this point he says, 'Muslim narrated to us, and up to this point he was in doubt'.

The second missed part starts at the beginning of the Book of Wills. Muslim says: Abu Khaythamah Zuhayr ibn Harb narrated to us as did Muhammad ibn al-Muthanna'—and the wording is that of Muhammad ibn al-Muthanna's—the hadith reported by Ibn [Umar: 'What is a Muslim's right if he has some property which he wants to bequeath by will ...' up to the last hadith mentioning the story of Huwaiyyisah and Muhaiyyisah in the Book of Oaths, when he says: 'Ishaq ibn Mansur narrated to me: Bishr ibn [Amr reported to us that he heard Malik ibn Anas say ...'. This is about ten sheets. In the original copy dictated by al-Juludi, and the original copy in Abu [Amir al-[Abdari's handwriting, the missing part ends at the beginning of this hadith. From this point, it reverts to Ibrahim saying: 'Muslim narrated to us'. In the original copy written by Abu al-Qasim al-Dimashqi, there is some doubt whether this hadith is included in the missed part or not, but the first view is more reliable.

The third missed part starts with Muslim saying in the hadiths related to rulers and government: 'Zuhayr ibn Harb narrated to me: Shabbabah narrated to us the hadith narrated by Abu Hurayrah quoting the Prophet as saying, "The ruler is but a shield".' It extends to his

statement in the Book of Hunting and Slaughter: 'Muhammad ibn Mahran al-Razi narrated to us: Abu [Abdullah Hammad ibn Khalid al-Khayyat narrated to us the hadith narrated by Abu Tha[labah al-Khushani: "If you throw your arrow ..."' Beginning with this hadith, Ibrahim goes back to saying: 'Muslim narrated to us'. This missed part is the longest, taking around eighteen sheets. At the beginning of this part, Abu Hazim al-[Abdari al-Naysaburi, who reported Muslim's S*a*hih from Muhammad ibn Yazid al-[Adl, wrote with his own hand: 'From this point Ibrahim says, "Muslim said". In the original copy dictated by al-Juludi and the original copy of Abu [Amir al-[Abdari and the original copy of Abu al-Qasim al-Dimashqi, it is indicated with the word [*an*, i.e. 'from'. The same is the case with the second missing part in all three original copies. This may mean that he reported these from Muslim through *wijadah*, i.e. from a written copy, or probably he was certified to report it. However, in some copies it is clearly stated that Ibrahim was actually certified to report some of those missed parts or all of them, but God knows best.

Isnad (i.e. Chain of Transmission) is a Special Quality of the Muslim Community

Imam Abu [Amr ibn al-Salah said: 'It is important to point out that reporting with a continuous chain of transmission is not intended, neither in our own time nor in many previous generations, to prove the accuracy of what is being reported. Almost every such chain of transmission includes a reporter who is not fully aware of what he is reporting, or one whose books do not reflect a standard of meticulous care that qualifies them as reliably accurate. The purpose of such reporting is to maintain the concept of the chain of transmission, which is a quality that is unique to the Muslim community. May God increase this community in dignity and honour. The case being so, if one wants to cite a hadith entered in Muslim's S*a*hih anthology, or similar books, then he should take it from original copies by two reliable copyists and

compare these with several originals, given by several reporters. In this way only, considering that these books are well known and unlikely to be deliberately subjected to distortion, he will be sure of the authenticity of what is in agreement in these sources. In fact, such sources may be so numerous that they make what they contain to be of either grade of widely reported, or *mutawatir*, which is the highest grade of authenticity.'

This statement by Ibn al-Salah should be taken as a matter of preference and desirability. It is not a condition that there should be several original sources and reports. A single reliable and authentic source is sufficient, and comparison with such a source is enough proof, but God knows best.

The Authenticity of the Anthologies of al-Bukhari and Muslim

Scholars are universally agreed that the most accurate books, second only to God's Book, the Qur'an, are the two Hadith anthologies of al-Bukhari and Muslim. The Muslim nation has received them with complete acceptance. Al-Bukhari's anthology is the more authentic of the two and it includes more useful information that may be clear or less than clear. It has been established that Muslim learnt from al-Bukhari and acknowledged that he was peerless in his knowledge of Hadith. The preferability of al-Bukhari's anthology is the common view of students of Hadith as well as scholars of eminence who have profound insight in this area of knowledge.

Abu [Ali al-Husayn ibn [Ali al-Naysaburi, the teacher of al-Hakim Muhammad ibn [Abdullah al-Naysaburi, said that Muslim's anthology is more authentic. The same view is expressed by a number of scholars in al-Maghrib, or the western provinces of the Muslim world, but the first view is the correct one. Abu Bakr al-Isma[ili, an eminent scholar of *fiqh* and Hadith, states in his book *al-Madkhal* that al-Bukhari's book is superior. Imam [Abd al-Rahman al-Nasa'i said: 'None of all these books

is better than al-Bukhari's book'. Indeed, one of the main areas that scholars are agreed upon is that al-Bukhari is a greater scholar than Muslim, and he is more versed in Hadith study than Muslim. He reviewed his knowledge and included in this book only the best of what he knew. He spent sixteen years in selecting its entries and putting in it only the cream of thousands and thousands of authentic hadiths. I have discussed the proof of all this at the beginning of my commentary on al-Bukhari's S*a*hih.

One aspect of giving al-Bukhari's book preference is that Muslim subscribed to a view he stated at the beginning of his book as being unanimously agreed upon by scholars. This view suggests that a chain of transmission that states one reporter after another acquires the same degree as a chain that clearly quotes reporters saying, 'I heard this from ...' if the one stating this and the one from whom he is reporting were contemporaries, even though it is not established that they met each other. This gives greater weight to al-Bukhari's anthology. However, we do not judge Muslim on the basis of his acceptance of this view in his S*a*hih, because he includes many reports with different chains that make this view hard to operate, but God knows best.

Muslim's anthology has a highly distinctive quality which makes it easier as a work of reference. He cites every hadith at one place and he enters with it all the versions that he has examined and wanted to include. He thus puts together all the different chains of transmission and the variable wordings of the hadith. This makes it easier for students and scholars to look into all versions of the hadith and determine how to benefit by them. He thus feels that he can trust all that Muslim has included. By contrast, al-Bukhari mentions these different versions in different places that may be very far apart. In many cases, al-Bukhari enters a hadith under subheadings other than those that are immediately apparent to be most suited to the hadith. He does so in order to alert to a subtle meaning. This, however, makes it difficult for a scholar or researcher to combine all the versions of a hadith, and the trust that

Muslim generates remains lacking for students of al-Bukhari. I have met some later Hadith scholars making a mistake in this connection, denying that al-Bukhari has related certain hadiths, although they are actually included in his anthology.

Commendations of Muslim's S*a*hih have been expressed by various scholars. Makki ibn [Abdan, a scholar of Nishapur, said: 'I heard Muslim ibn al-Hajjaj say: "Were those interested in Hadith to spend 200 years in writing and verifying the hadiths, they will ultimately focus on this *Musnad*, meaning his S*a*hih anthology".' He also said: 'I heard Muslim say: "I showed this book of mine to Abu Zur[ah al-Razi. Whichever hadith he said to have a flaw I left out and whichever he said to be authentic and had no flaw I entered".' Other scholars mentioned what Abu Bakr al-Khatib al-Baghdadi reported, through a chain of transmission, that Muslim said: 'I have selected this authentic anthology out of 300,000 reported hadiths'.

Muslim's Condition of Authenticity in his *Sahih*

Imam Ibn al-Salah said: 'Muslim (may God shower His mercy on him) stipulated a condition for his S*a*hih, which is that he would enter a hadith only when it is reported by a complete chain of transmission, in which a reliable scholar reports from a reliable scholar, from start to finish and when it is free of defects. This is the condition of authenticity: when a hadith meets all these requirements, it is agreed by all scholars to be authentic. Where they differ as to the authenticity of a hadith, their difference may be due to the hadith not meeting a certain condition and they may disagree on the condition itself. A reporter may be unknown or the hadith may be a *mursal*, i.e. with an incomplete chain of transmission. Their disagreement may be on whether the hadith meets all these conditions or does not meet some of them. This applies to the majority of cases, as when the chain of transmission of a hadith includes a reporter who is not agreed upon by all to meet the authenticity condition. Take, for example, a hadith which has a chain of transmission

with reporters who are all reliable, but they include for example Abu al-Zubayr al-Makki, Suhayl ibn Abi Salih, al-[Ala' ibn [Abd al-Rahman or Hammad ibn Salamah, then scholars would say that this hadith is authentic according to Muslim's conditions, but not so according to al-Bukhari's conditions. This is because these reporters meet the conditions specified by Muslim, but they do not meet the ones by al-Bukhari. The same applies to hadith*s* al-Bukhari enters as reported by [Ikrimah, ibn [Abbas's *mawl*a, Ishaq ibn Muhammad al-Farawi, [Amr ibn Marzuq and others who are accepted by al-Bukhari, but not by Muslim'.

Al-Hakim al-Naysaburi said in his book *al-Madkhal il*a *Ma*[*rifat al-Mustadrak* that the number of the reporters accepted by al-Bukhari in his S*a*hih anthology but not by Muslim is 434 scholars, while Muslim accepted in his S*a*hih 625 whom al-Bukhari rejected, but God knows best.[i]

Muslim states in the section describing the Prophet's prayer in his S*a*hih: 'I have not entered here [i.e. in his S*a*hih] everything that I consider to be authentic. I have only entered what scholars are unanimous about.' This is problematic, because Muslim includes in his S*a*hih many hadith*s* that scholars disagree on as to whether or not they are authentic; in other words, they include reporters on whom scholars have differed with regard to their acceptability.

Ibn al-Salah says: 'This problem may be explained in two ways. The first is that he meant that he only included in his S*a*hih what he found to meet the agreed conditions of S*a*hih, even though some scholars might have thought that they do not meet these conditions. Second, he meant that he did not include in his anthology any hadith which was disagreed upon by reliable authorities, either with regard to its text or its chain of transmission. He did not mean their disagreement on grading some of its reporters, even though this is what he appears to mean. He mentioned this when he was asked about the hadith reported by Abu Hurayrah quoting the Prophet: "When he [i.e. the imam in prayer]

recites aloud, you listen". He said: "I consider it authentic". He was asked why he did not include it in his S*a*hih and his answer was what is quoted above. Nevertheless, his book includes hadiths on which scholars of Hadith differ with regard to their chains of transmission or text, because he considered these hadith*s* to meet his conditions of authenticity. This suggests that he either overlooked this condition or he had some other reason for so doing. I have made my comments and given my arguments.'

Seemingly Unauthentic Hadiths in the Two *Sahih*s

Imam Ibn al-Salah said: 'Certain entries in the two authentic anthologies of al-Bukhari and Muslim have the form of *munqati*[[i.e. with a reporter missing from the chain of transmission], but they do not belong to this category and they do not lose their authentic grading so as to become lacking in authenticity. This type has been named *mu*[*allaq*, or attached, by Imam al-Daraqutni, and it is mentioned by al-Humaydi in his book *al-Jam*[*Bayn al-*S*a*hih*ayn*, as well as other scholars of al-Maghrib. Examples of this type are numerous in al-Bukhari's S*a*hih but very few in Muslim's. When the attachment is made by a statement which firmly indicates that the reporter after the missing one had definitely said the hadith, or reported it with a continuous chain of transmission that meets the authentic conditions, then the hadith is necessarily authentic according to the conditions stipulated in their books. An example of this is that al-Bukhari or Muslim may say: "Al-Zuhri reports from so-and-so and adds an authentic and uninterrupted chain". The same applies when they report from someone they do not specify by name, but it is known that they would accept him. They may say, for example: "One of my colleagues has narrated to me ..."'.[i]

The Status of the Hadiths in Muslim's Anthology

Shaykh Abu [Amr ibn al-Salah said: 'All that Muslim ruled to be authentic in this book is definitely authentic. Careful study shows it to be so. The same applies to what al-Bukhari ruled to be authentic in his book. This is due to the fact that the Muslim community has unanimously accepted all this, except for some whose disagreement is discounted in situations of unanimity'.

Ibn al-Salah adds: 'My view is that when the Muslim community receives with acceptance a report that does not meet the conditions of the *mutawatir* grade, such acceptance confirms our reasoned conclusion that it is true. This is contrary to the view of some eminent scholars of methodology, or *usul*, who argue that for everyone, the conclusion must be "probably true". Everyone upholds it because he is required to act on what is probably true, but a ruling based on probability may be wrong'.

Ibn al-Salah adds that the case is not so, because whoever is immune to error cannot err in deeming something to be true even if it is only probably so. The Muslim community is immune to error in what it unanimously agrees upon. Imam al-Haramayn said: 'If a man says an oath that his wife is divorced unless what is contained in al-Bukhari's and Muslim's two books, which they rule to be authentic, was actually said by the Prophet, I do not make the divorce binding on him. Nor would I require him to atone for his oath, because the scholars of the Muslim community are unanimous that these two books are authentic'.[i] Hence, what eminent scholars question in al-Bukhari and Muslim, doubting its authenticity, is excepted from what we have said, because it falls outside what is unanimously accepted as authentic. However, this applies only to a few cases, which we will highlight in this book, God willing.

Elsewhere Ibn al-Salah said: 'What both al-Bukhari and Muslim relate is definitely correct and certainly true because the Muslim community has received it with acceptance. It gives a reasoned conclusion which is of the same degree as knowledge based on *mutawatir* reports. However, *mutawatir* reports give absolute (d*aru*ri)

knowledge while unanimity gives reasoned (*nazar*i) knowledge. The Muslim community has agreed that what both al-Bukhari and Muslim redeem to be authentic is true and correct'.

Ibn al-Salah also says in [*ulum al-Hadith*: 'I used to lean to the view that what al-Bukhari and Muslim agree upon is "probably true", and used to feel that this is a well-founded view. However, I now realize that it is not so. It is right to say that what both of them agree to be authentic provide certainty'.

What Ibn al-Salah has said in all these places disagrees with the view advanced by most scholars of eminence. They say that the hadiths entered in the two S*a*hih anthologies, which are not of the grade of *mutawatir*, only give a probability of being true. They are of the grade of aha*d*, i.e. few or single reporters, and these are deemed to be 'probably true'. What applies to other scholars of Hadith also applies to al-Bukhari and Muslim. The fact that the Muslim community has received their work with acceptance implies that it is obligatory to act on what they include. This is unanimously agreed. The aha*d* reports included in other anthologies must be acted upon if their chains of transmission are accurate, even though they only give probable knowledge. The same applies to the two S*a*hih anthologies. What distinguishes these two S*a*hihs is that what they contain is true and does not need to be critically considered. Their contents must be acted upon. What is elsewhere must be critically considered and when it is deemed to meet the conditions of authenticity then it must be acted upon. That the Muslim community has unanimously accepted the requirement to act upon these two anthologies does not mean that it is unanimous that what they contain is the Prophet's own words. Ibn Burhan al-Imam strongly criticizes those who reiterate what Ibn al-Salah says in this connection.

The Number of Hadiths in al-Bukhari's and Muslim's *Sahih*s

Shaykh Abu [Amr ibn al-Salah 'said: 'Abu Quraysh, the Hadith scholar, said: I was visiting Abu Zur[ah al-Razi when Muslim ibn al-Hajjaj came in. He greeted him and sat down. They discussed certain things for a while. When he left, I said to Abu Zur[ah: "This man entered four thousand hadiths in his S*a*hih". Abu Zur[ah said: "For whom did he leave the rest then?"'

Ibn al-Salah added: 'He meant that this book of his included 4,000 main hadiths, not counting the repeats. The same is the case with al-Bukhari's book. It is mentioned that it includes 4,000 hadiths, not counting the repeats, while with the repeats it comes to 7,275 hadiths.[i] Moreover, Muslim arranged his book in chapters, but he did not give each chapter a title denoting its subject matter, so that the book does not become too long, or for some other reason.'

In fact, some scholars added such titles to Muslim's book, and some of their titles are good while others are not so good, either because they are not expressive enough or the phraseology is rather inaccurate or for some other reason. I shall, God willing, give each chapter a title explaining it well.

Distinction between Narration, Reporting, etc.

In preparing his anthology, Muslim followed patterns that are most careful and meticulous, confirming his perfect piety, breadth of knowledge, richness of his studies, scrupulous care, accuracy of memorization, profound insight in various disciplines and high achievement in his own specialization. He was indeed peerless in his identification of the subtleties of various disciplines, which are overlooked by all except few individuals regardless of generation. I am citing here some of these by way of example. Muslim can only be appreciated by a scholar who undertakes an in-depth study of his book, provided that such a scholar is well versed in the different disciplines that are essential for such work, including *fiqh*, methodology, Arabic language, identification of reporters, the subtleties of the discipline of

transmission chains and history. Such a person also needs to interact with people specialized in Hadith, and keep an alert mind while giving much time to his continuous studies.

One aspect of his meticulous care is that he paid great attention to distinguishing between narration and reporting, clearly indicating this with respect to his teachers as also to what he reports. He made clear that there is a difference between them. He maintained that h*addathan*a, i.e. 'he narrated to us', may not be used except to indicate that the reporter heard it being said by his teacher in person. *Akhbaran*a, i.e. 'he reported to us', indicates that what followed was read out when the teacher was in attendance. This distinction is upheld by al-Shafi[i and his school, as well as the great majority of scholars in the eastern provinces. The Egyptian scholar, Muhammad ibn al-Hasan al-Jawhari said: 'It is upheld by the large majority of Hadith scholars who are too numerous to be counted'. The same view is reported to be held by Ibn Jurayj, al-Awza[i, Ibn Wahb and al-Nasa'i. It is predominant among Hadith scholars. However, some scholars maintain that it is possible to use both terms for what was read out to the teacher. This view belongs to al-Zuhri, Malik, Sufyan ibn [Uyaynah, Yahya ibn Sa[id al-Qattan and others of the early generations. It is the view of al-Bukhari and other scholars of Hadith, and the majority of scholars of Hijaz and Kufah. Others, like Ibn al-Mubarak, Yahya ibn Yahya, Ahmad ibn Hanbal and al-Nasa'i [in his better known view] maintain that it is not permissible to use either 'he narrated' or 'he reported' for what is read out to the teacher, but God knows best.

Muslim took special care to report that different reporters might have differed in wording. Thus, he may say: 'It is narrated to us by so-and-so and such-and-such but the text is by such-and-such: he said, or both said, that such-a-person narrated to us'. Likewise, if the two differed in a word of the text of the hadith, or in the description of a reporter or his identification or a similar matter, he would make the difference clear, even in cases where the difference does not affect the

meaning. At times, the difference in meaning is so subtle that only a scholar who is well versed in the discipline I have mentioned at the beginning of this Note and having knowledge of *fiqh* subtleties and the different views of *fiqh* scholars will notice. Yet Muslim draws attention to these. The reader will find in this commentary some very useful and pleasing information, God willing.

One example is his careful reporting of the scroll of Hammam ibn Munabbih from Abu Hurayrah. Muslim said: 'Muhammad ibn Rafi[narrated to us, he said, [Abd al-Razzaq narrated to us, Mu[ammar narrated to us from Hammam who said: This is what was narrated to us by Abu Hurayrah from Muhammad, God's Messenger (peace be upon him)'. He then mentions a few hadiths from it, and 'God's Messenger (peace be upon him) also said: "When any of you performs the ablution he should blow his nose ...".' The point here is that some scrolls, pamphlets and books may include several hadiths that have the same chain of transmission. When they are read out, the chain of transmission may be read out only at the beginning of the first hadith, and not repeated with the rest of the hadiths. The question arises: if someone who listened to them wants to quote only one of these hadiths other than the first, can he mention the chain of transmission with the hadith he quotes? Waki[ibn al-Jarrah, Yahya ibn Ma[in and Abu Bakr al-Isma[ili, who was a scholar of high standing in Hadith, *fiqh* and *u*su*l al-fiqh*, or legal theory, maintain that this is perfectly appropriate. This is the view of the majority of scholars. They maintain that all the hadiths are added to the first. Hence, the chain of transmission mentioned with the first hadith applies to each one of them. On the other hand, Abu Ishaq al-Isfarayini, a Shafi[i scholar of high standing in *u*su*l al-fiqh*, *fiqh* and other disciplines, maintains that it is not permissible to do so. According to him, whoever listens to such reporting must clearly indicate the fact, as Muslim has done, exercising maximum and meticulous care.

Another example of his extra care is his reporting in the following way: '[Abdullah ibn Maslamah narrated to us, Sulayman [meaning Ibn Bilal] narrated to us, from Yahya [who is Sa[id's son] ...'. We see that Muslim did not permit himself to say 'Sulyman ibn Bilal from Yahya ibn Sa[id' because when the hadith was reported these narrators were not mentioned with their full names. Had Muslim used their full names, he would have indicated that his teacher told him their full names, but he did not. I shall say more of this in a special note, God willing.

Another aspect is that he took extra care in keeping the chains short and clear in their diversion, with concise but complete and clear wording. He also arranges the hadiths in a particularly suitable way that fits with his verification and his great knowledge of address, the finer points of methodology, the transmission discipline and the grading of reporters.

How Muslim Divided the Hadiths

At the beginning of the Introduction to his anthology, Muslim mentions that he divides hadiths into three categories: the first includes what is reported by accurate and meticulous scholars; the second includes what is reported by those who are good people but whose memorization and accuracy are of the middle grade; while the third includes what is reported by people who are stated to be weak and whose hadiths are left out. He also mentions that when he completes the first class he starts on the second. The third he leaves out. Scholars have differed as to what he meant by this classification. Imam Abu [Abdullah al-Hakim and his colleague Imam Abu Bakr al-Bayhaqi said that Muslim passed away before he could produce the second category, and that he only included the first.

*Q*adi [Iyad said: 'This has been accepted by scholars and people generally as stated by Abu [Abdullah al-Hakim, following his lead. However, the case appears to be not so when we examine it carefully. As he stated, Muslim classified hadiths in his book according to three grades

of people. He said that the first category includes the hadiths of top memorizers and that when this is finished, he would follow it with hadiths of reporters who are not described as excellent and careful, even though they are good, truthful scholars. He then mentions that he abandons the hadiths reported by people who are left out by all scholars or who are accused by most scholars of being unreliable, even though some may consider them reliable. A careful look into Muslim's book shows that he includes the hadiths reported by the two first groups, citing the chains of transmission of the second group by way of follow up and confirmation, or else, when he does not find hadiths by the first group pertaining to a particular section. He mentions reporters who are questionable according to some scholars while other scholars consider them reliable. He isolates their hadiths from those who are considered weak or accused of deviation [i.e. *bid*[*ah*]. The same was done by al-Bukhari.

'To my mind, Muslim included in his book all three categories, according to what he said and arranged in his book, stating it in his classification, but he rejected the fourth grade as he mentioned. Al-Hakim understood that Muslim intended to produce a book for each class, including in it only hadiths with reporters in that category. This, however, was not his intention. He intended, as clearly appears in his work and purpose, to include all that in his chapters, citing the hadiths of the two categories, starting with the first category and following with the second for endorsement [i.e. *mut*a*ba*[*ah*] and reconfirmation [i.e. *sh*a*hid*]. Thus, he deals with all three categories. Or he might have meant by the three grades the top memorizers and the ones that come next, while the third is the one he discarded. The same applies to the flaws that may attach to hadiths. He mentioned these and promised to point them out. He has actually done so in the right places. These flaws include differences in chains of transmission, such as *mursal*, addition, omission, misspelling, etc. This shows that he fulfilled his purpose in his work and included all in his book as he promised.

'I have discussed this opinion of mine with some authorities on the subject. Everyone who looked at it objectively agreed with me. Indeed it can be easily ascertained by everyone who studies the book, examining all its sections. No counter argument may be stated here on the basis of what Ibn Sufyan, Muslim's close associate, said suggesting that Muslim authored three books of Hadith, the first is the present one which he read to people; the second includes people like [Ikrimah and Ibn Ishaq, the Sirah author, and the third includes weak reporters. When we contemplate Ibn Sufyan's words we realize that they do not fit the purpose mentioned by al-Hakim concerning what Muslim states in his Introduction. If you look at it carefully, you will find it so, God willing'. This is the end of *Q*adi [Iyad's statement, and his view is very clear indeed, but God knows best.

Muslim did not Include all Authentic Hadiths

Imam [Ali ibn [Umar al-Daraqutni said that al-Bukhari and Muslim should have included hadiths which they left out, even though the chains of transmission are composed of reporters they included in their S*a*hih anthologies. Al-Daraqutni and others mention that some of the Prophet's companions reported some of the Prophet's hadiths and these hadiths were transmitted in ways that nothing could be taken against their narrators, but neither al-Bukhari nor Muslim included any of these hadiths. Therefore, they are committed to relating these hadiths as meeting their requirements. Al-Bayhaqi mentions that both of them agree on certain hadiths included in Hammam ibn Munabbih's scroll. However, each of them mentions some of its hadiths, leaving out others mentioned by the other scholar even though their chain of transmission is the same. Both al-Daraqutni and Abu Dharr al-Harawi wrote pamphlets on this type, which they said al-Bukhari and Muslim should have included.

In fact, this obligation is not binding. Neither al-Bukhari nor Muslim were committed to include all that is authentic. On the

contrary, they expressly stated that they did not include all. Their purpose was to include some of what is authentic, just like a scholar of *fiqh* intending to write on certain questions. It does not mean that he must include all questions. However, if they both, or one of them, left out a hadith despite its having a good chain of transmission and being essential in its subject matter, while they do not include something similar or equal to it, then this suggests that they felt that such a hadith had a defect. It is also possible that they forgot to include it, or preferred to leave it out in order to keep their work short, or because they felt that another hadith may be sufficient, or for some other reason, but God knows best.

The Inclusion of Reports by Some Weak Narrators

Some people have criticized Muslim for including certain hadiths that feature narrators graded as 'weak' or 'of middle standing', belonging to the second grade and that do not meet the S*a*hih conditions. Nothing may be taken against him in this instance. The answer to their criticism includes several points mentioned by Imam Abu [Amr ibn al-Salah:

First, the reporter concerned may be graded as 'weak' by other scholars, but Muslim considers him reliable. It may not be argued that the critical grading takes precedence over the reliability grading. This is a blanket rule. It applies only when the 'weak' grading is confirmed and its reason stated. Otherwise, it is not acceptable. Imam Abu Bakr Ahmad ibn [Ali al-Khatib al-Baghdadi and others said; 'When al-Bukhari, Muslim and Abu Dawud include some reporters other hadith scholars have discarded, this is thought due to the fact that no valid reason is given for their discarding'.

Second, these reporters may be mentioned in the transmission of hadiths that are cited by way of endorsement and reconfirmation. Thus, the hadith is first mentioned with a clear chain of transmission that includes only highly reliable reporters. This becomes the original hadith. He then adds the same hadith with another chain or chains of

transmission that may include some 'weak' reporters. These versions are given for endorsement and reconfirmation, or because they include an addition that highlights a particular point in the hadith. Abu [Abdullah al-Hakim cited endorsement and reconfirmation as reasons justifying his reporting hadiths that included reporters who did not meet the S*a*hih conditions, such as Matar al-Warraq, Baqiyyah ibn al-Walid, Muhammad ibn Ishaq ibn Yasar, [Abdullah ibn [Umar al-[Umari, al-Nu[man ibn Rashid. Muslim related their hadiths and the hadiths of reporters like them by way of endorsement and reconfirmation.

Third, the reporter has been downgraded from reliable to 'weak' after what Muslim had reported from him, as in the case of a reporter suffering loss or weakness of memory in old age. Such occurrence does not detract from the reliability of what he might have reported during better days. For example, al-Hakim mentions that Ahmad ibn [Abd al-Rahman ibn Wahb's reporting shows that his memory was impaired after year 250 AH, i.e. after Muslim had left Egypt. As such, he is like Sa[id ibn Abu [Arubah, [Abd al-Razzaq and others who suffered from memory impairment in old age. This did not prevent quoting in the two S*a*hih anthologies the hadiths learnt from them before that time.

Fourth, a 'weak' reporter may be in a short chain of transmission of a hadith that Muslim also has with another chain that includes only reliable reporters but which is long. Muslim may include only the version with the short chain of transmission without adding the one with the longer chain. He trusts to the knowledge of the scholars of discernment. We have this justification clearly stated by Muslim himself. This case is different from the one whereby he starts by entering a hadith with a fully reliable chain of transmission and follows it with a version having a lesser chain to provide endorsement. It appears that he chose his methods according to whether he felt energetic at the time or not. We have a report that Sa[id ibn [Amr al-Bardha[i attended Abu Zur[ah al-Razi. He mentioned Muslim's S*a*hih and the fact that Abu Zur[ah criticized him for including reports by Asbat ibn Nasr, Qatan ibn

Nusayr and Ahmad ibn [Isa al-Misri. He also said: 'He provides a way of justification for people of deviation. When a hadith is quoted to them, they can thus argue that it is not included in the S*a*hih'.

Sa[id ibn [Amr said: 'When I returned to Nishapur, I mentioned Abu Zur[ah's criticism to Muslim and he said: "I only said that it is authentic. I only entered reports by Asbat, Qatan and Ahmad which have been reported by reliable reporters from their own teachers. However, I may have the versions reported by these with short chains of transmission, while I have versions that are more reliable but having longer chains of transmission. I may take only the ones with short chains, but the hadith is originally well known as reliably reported".'

Sa[id added: 'Muslim came later to al-Rayy. I heard that he visited Abu [Abdullah Muhammad ibn Muslim ibn Warah, who took issue with him regarding his book. He said to him something similar to what Abu Zur[ah said to me, regarding that it gives a way of justification for deviant people. Muslim apologized and justified himself saying: "I have produced this book and said that it contains authentic hadiths. I did not say that what I have not entered in it is poor in authenticity. I made this selection from what is authentic so that it will be a ready anthology with me and with whoever copies it from me. They will not doubt its authenticity". He accepted his justification and praised him.'

Ibn al-Salah adds: 'We have already quoted Muslim as he said: "I showed this book of mine to Abu Zur[ah al-Razi. Whatever he pointed out to have a defect, I left out, and whatever he endorsed as authentic and free of defects I retained". This is an intricate problem that I have smoothed out with clear reasoning and which I have not seen given fully in any work. All praise be to God for His help.

'What I have said indicates that if a person rules that a certain reporter meets the S*a*hih conditions, simply because Muslim enters his reporting in his S*a*hih, then that person is mistaken, overlooking the facts. Such a ruling should rely on careful study to look at how Muslim

reports from him, taking into consideration the categories we have outlined, but God knows best.'

Books Attached to (*mukharraja [ala*) Muslim's *Sahih*

A number of scholars have produced books that are attached to Muslim's S*a*hih. These scholars came later than Muslim, but they learnt hadiths with short chains of transmission. Some of them read under some of Muslim's teachers. They then related in their own works hadiths already related by Muslim, citing them with their own chains of transmission. Shaykh Abu [Amr ibn al-Salah said: 'These books are attached to Muslim's S*a*hih in that they have the grade of authenticity, even though they do not have all the distinctive features of Muslim's work.' These works add three important points: shorter chains of transmission; confirmation of the hadith by increasing its transmission; and, adding further authentic and useful text. Their authors have not committed themselves to the same wording entered by Muslim because they related their hadiths with different chains of transmission, leading to some differences in phraseology. These attached books include:

- A book by Ahmad ibn Ahmad ibn Hamdan al-Naysaburi, a well-known devout scholar;
- *Al-Musnad al-Sa*hih, by Abu Bakr Muhammad ibn Muhammad ibn Raja al-Naysaburi. He was an early scholar who shared with Muslim many of his teachers;
- *Mukhtasar al-Musnad al-Sa*hih, by Abu [Awanah, Ya[qub ibn Ishaq al-Isfarayini. He includes in this book hadiths reported by Yunus ibn [Abd al-A[la and others of Muslim's teachers;
- A book by Abu Hamid al-Shaziki, a Shafi[i scholar of *fiqh* from the city of Herat who reports from Abu Ya[la al-Mawsili;
- *Al-Musnad al-Sa*hih, by Abu Bakr Muhammad ibn [Abdullah al-Jawzaqi al-Naysaburi;

- *Al-Musnad al-Mustakhraj* [*al*a *Kitab Muslim*, by Abu Nu[aym Ahmad ibn [Abdullah al-Asbahani;
- *Al-Mukhraj* [*ala Sa*hih *Muslim*, by Abu al-Walid Hassan ibn Muhammad al-Qurashi, a Shafi[i *Fiqh* scholar.

Corrections of the Two *Sahih*s

A number of scholars pointed out certain hadiths in which al-Bukhari and Muslim did not meet their own conditions. We have already referred to this. Imam al-Daraqutni pointed these out in a book he called *Al-Istidrakat wal-Tatabbu*[, listing 200 hadiths from the two S*a*hihs. Abu Mas[ud al-Dimashqi also wrote in this vein, pointing out such cases. In his book, *Taqyid al-Muhmal*, Abu [Ali al-Ghassani al-Jayyani mentions in his part on Hadith the defects of some of these hadiths, most of which do not meet their conditions with regard to their reporters. He outlines what they needed to comply with of their own conditions. Answers to all or most of this have been given, and we will see this in its appropriate places, God willing.

Categories of Authentic (*sahih*), Good (*hasan*) and Poor (*da[if*) Hadiths

Scholars say that Hadith is of three categories: authentic, good and poor in authenticity. Each category has subdivisions. An authentic hadith is one with a continuous chain of transmission that only includes reliable and accurate reporters, and has no defect with regard to its reporting or text. Such a hadith is universally agreed to be authentic. When any of these requirements is not met, scholars have different and varied rules which we will discuss, God willing.

Imam Ahmad ibn Muhammad ibn Ibrahim al-Khattabi, a well versed Shafi[i scholar of *fiqh* said: 'According to specialists, Hadith is of three categories: authentic (s*a*hih), good (h*asan*) and defective (*saqim*). The authentic is every hadith with a continuous chain of transmission

that includes only reliable narrators. The good is a hadith which is related by a famous scholar and is reported by well-known reporters. Most hadiths are of this grade. This type is accepted by the majority of scholars and cited by *fiqh* scholars. The defective hadith is of three grades, the worst is the fabricated one, then the one that is not in proper order in transmission or text, then the unknown'.

Al-Hakim al-Naysaburi said in his book, *al-Madkhal il*a *Kit*a*b al-Ikl*i*l*: 'Authentic hadiths may be divided into ten categories: the first five are universally agreed upon, but the other five are subject to differences among scholars. The first of the five agreed upon is the selection made by al-Bukhari and Muslim in their S*a*hih anthologies. This is the top grade of authenticity. It means a hadith narrated by a well-known companion of the Prophet, attributing it to God's Messenger (peace be upon him), and having at least two reliable reporters. Then the hadith is narrated by someone from the following generation [i.e. the Tabi[in] who is well-known to transmit the hadith from the Prophet's companions and who also has at least two reliable reporters. It is next reported by transmitters from the following generation who are known to be meticulous in their learning and reporting. The same conditions apply to these. Further stages follow the same pattern'. Al-Hakim added that the hadiths reported in this fashion amount to less than 10,000.

The second category is like the first except that the Prophet's companion who narrates the hadith has only one transmitter. The third category is also the same except that its narrator from the Tabi[in generation has only one transmitter. The fourth includes individual hadiths reported by single, but highly reliable reporters. The fifth category includes the hadiths reported by some eminent imams from their fathers from their grandfathers. Such reporting from their fathers from their grandfathers is common only through them. Examples are the scroll belonging to [Amr ibn Shu[ayb from his father from his grandfather; Buhz ibn Hakim from his father from his grandfather and Iyas ibn Mu[awiyah from his father from his grandfather. In all these

instances, the grandfathers were companions of the Prophet and the grandchildren were reliable.

These five categories are accepted and reported in the well-known anthologies of the eminent imams. They are cited as evidence, even though the two S*a*hih anthologies confine themselves to the first category only. The other five on which scholars of Hadith differ are: *mursal*, which quotes a companion of the Prophet who does not attribute his statement to the Prophet; hadiths with chains of transmission that include misleading reporters, who do not specifically mention from whom they report; hadiths with a complete chain of transmission by just one reliable scholar while other reliable reporters stop at the Prophet's companion; hadiths reported by reliable reporters who have not attained the top grade; and reports of deviants who are known to be truthful.[i] This is all that al-Hakim says here and we will discuss it after mentioning al-Jayyani's classification.

Abu [Ali al-Ghassani al-Jayyani said: Transmitters of Hadith may be divided into seven categories: three are accepted and three abandoned while the seventh is subject to differences. The first includes the top scholars of Hadith whose memorization is accurate. These are the ones whose reports are taken as the standard and they are accepted when they are the only reporters. The second includes scholars who are of a lesser degree in memorization and accuracy. In some of their reports there is some confusion or error, but the overwhelming majority of their reports is accurate. Their confusion is corrected by the reports of the first category. They, thus, join the first in their acceptability. The third category lean towards some deviation, but they neither go to extremes nor advocate such deviation, but their hadiths are authentic and they are known to be truthful and rarely confused. Scholars of Hadith accept the reports of these three categories.

Another three categories are rejected by Hadith authorities. The first of these includes those who are described as liars and fabricators of hadiths. The second includes reporters who are frequently in error or

confusion. The third category is that of people who go far in their deviation and advocate it. They distort reports and insert into them whatever suits their deviation. The seventh category includes unknown people whose reports are not supported by other reporters. Some scholars accept these while others do not.

This is what al-Ghassani says, but what he says about the third of the first three categories, which include people who lean towards deviation but do not advocate it, is questionable. He says that they are generally accepted, but this is not so. In fact scholars have differed on these. The same applies to those who advocate deviation: they are subject to well-known differences between scholars and we will mention these differences presently, God willing, as Imam Muslim mentions them. Al-Ghassani's statement concerning the seventh category of unknown reporters is true. Al-Hakim, however, is not right about this category of hadiths that is subject to differences among scholars.

Reporters who are of 'unknown reliability' are divided into three categories: those who are unknown in public and private; those whose reliability is unknown in private but they are reliable in public; and those who are themselves unknown. The first category is unacceptable according to the majority of scholars, while the other two are accepted by many scholars of high standing.

Al-Hakim said that a reporter whose reports are transmitted only by a single reporter does not meet the conditions of acceptability established by al-Bukhari and Muslim. However, authoritative scholars of Hadith state that he is in error on this point, citing, for example, the hadith speaking about Abu Talib's death. Both al-Bukhari and Muslim include it in their S*a*hihs although it is narrated by al-Musayyib ibn Hazn and only his son, Sa[id, reports it from al-Musayyib ...[i] As for the categories that are subject to differences, I shall, God willing, speak about each of them separately so as to make it easier for the reader.

The second type of hadith is that graded as 'good' (h*asan*). We have already mentioned al-Khattabi's definition, stating that it is a hadith

related by a famous scholar and reported by well-known reporters or transmitters. Abu [Isa al-Tirmidhi gives a different definition: 'A good hadith is one which has a chain of transmission that does not include any reporter that may be accused [of unreliability], and it is not defective, and it is reported in more than one way'. Imam Abu [Amr ibn al-Salah gives a complete definition of this type, stating that it is of two categories: the first is a hadith whose chain of transmission includes someone who is generally known but his reliability is not absolutely confirmed, yet he does not make many mistakes in his reporting; he is not known to deliberately tell a lie or to commit any serious sin. The text of the hadith should also be known by the fact that something similar or approximate to it is reported in a different way. The second category is a hadith whose reporter is well known to be truthful and honest, but has not attained the status of the S*a*hih reporters because he is below them in his memorization and accuracy. However, he is well above those who are discarded when they are the only reporters. The first category meets the definition given by al-Tirmidhi, while the second conforms to how al-Khattabi defines the good (h*asan*) hadith. Each one of them defined a category which he felt needed clarification. Both categories must be free of any flaw or defect. Although the good hadith is lesser than the authentic, it is just as valid with regard to its being used as evidence, but God knows best.

The third type is the 'poor' (da[i*f*) hadith, or the hadith that lacks authenticity. It includes every hadith that does not meet the conditions of the authentic or the good hadith. It has many subdivisions, such as the fabricated (*maw*du[), inverted (*maql*u*b*), peculiar (*sh*a*dhdh*), defective (*mu*[*allal*), or muddled (*mu*dt*arib*), etc. All these divisions have definitions, rulings and branches that specialists know well. They are all clearly stated by Imam Abu [Amr ibn al-Salah in his book [*Ul*u*m al-*H*adith* in which he states all tools and knowledge needed by a scholar who wants to specialize in Hadith. I have written a summary of this book and made it easier to study by anyone who wishes to learn and join

its scholars. It includes all the rules and important information to enable a person who thoroughly studies it to be in the ranks of accurate authorities of Hadith. They will be better than such a student only by their broader information. If he acquires the same information, he becomes of the same rank, but God knows best.

Hadith Terminology

Certain words are often used by the scholars of Hadith. Here is an explanation of some of these:

- ***Marfu[***: What is attributed specifically to the Prophet and its content cannot be attached to anyone else, whether its chain of transmission is complete or discontinued.
- ***Mawquf***: What is attributed to a companion of the Prophet, either his words or his action, or something similar, whether its chain of transmission is complete or discontinued.
- ***Munqati[***: A hadith whose chain of transmission is incomplete in any way, by one or more of its narrators being left out. If two narrators are missing, then it is called *mu*[d*al*.
- ***Mursal***: According to a number of scholars of *fiqh* and *u*su*l al-fiqh*, Abu Bakr al-Khatib of Baghdad and a number of Hadith scholars, a *mursal* h*adith* is one with a discontinuity in its transmission, wherever it occurs. In this sense it is the same as *munqat*ı[. The majority of Hadith scholars, however, use this term, *mursal*, specifically to indicate a hadith in which a reporter from the generation of the Tabi[in, i.e. the generation succeeding the Prophet's companions, attributes the text to the Prophet without mentioning a Prophet's companion. According to al-Shafi[i, a number of *fiqh* scholars and the majority of Hadith scholars, a *mursal* is unacceptable as evidence. On the other hand, Malik, Abu Hanifah, Ahmad and the majority of *fiqh* scholars, consider it acceptable. According

to al-Shafi[i, a *mursal* h*adith* is accepted as evidence if it is supported by a similar report with a complete chain of transmission or another report that is differently *mursal*, or if it is implemented by some companions of the Prophet or by the majority of scholars. A *mursal* by a companion of the Prophet, which means that the Prophet's companion reports what he has not seen or attended, such as [A'ishah's statement that, 'The first aspect of revelation given to God's Messenger (peace be upon him) was true dreams', is acceptable, according to al-Shafi[i and the overwhelming majority. However, Imam Abu Ishaq al-Isfarayini of the Shafi[i School says that it is unacceptable unless it states that it is reported only from a companion of the Prophet, but the first view is the right one.

When a Companion of the Prophet Says: 'We Used to do or Say so-and-so'

A companion of the Prophet may say: 'We used to say, or do' this or that, or 'They used to say, or do' such-and-such, or 'We used to see no harm in' so-and-so. Scholars differ on the status of such a statement. Abu Bakr al-Isma[ili said that such a statement belongs to what is *mawqu*f, i.e. attributed to the Prophet's companion. We will be speaking about this category of *mawqu*f presently. The majority of Hadith and *fiqh* scholars state: 'If it is not associated to the Prophet's lifetime, then it is *mawqu*f, but if it is associated with his lifetime, as in saying: "We used to do this during the Prophet's lifetime, or when he was alive, or when he was with us", then it is attributed to the Prophet, i.e. *marf*u['. This is the clear and right view. If something was done at his time, then it is clear that he was aware of it and approved it. Such a situation belongs to the *marf*u[grade. Other scholars suggest that if the action itself is of the type that is normally well-known, the hadith is *marf*u[, otherwise, it is *mawqu*f. Such is the clear verdict of Shaykh Abu Ishaq al-Shirazi of the Shafi[i School, but God knows best.

If the Prophet's companion says: 'We have been commanded to do so-and-so, or we have been prohibited this or that, or it is a Sunnah to do this', all these rank as attributed to the Prophet, i.e. *marf*u[, according to the right view subscribed to by the great majority of scholars of all specializations. Yet some consider such statements as *mawqu*f. If the reporter from the Tabi[in generation says that something is a Sunnah, then the right status is that his statement is *mawqu*f, although some of our Shafi[i friends classify it as *marf*u[*mursal*. If it is stated when mentioning the reporter who is a companion of the Prophet: 'He attributes it', or reports it or something of similar import, then it is unanimously agreed to be *marf*u[. If the Tabi[in reporter says: 'They used to do so-and-so', his statement does not refer to the entire Muslim community, but to some of its individuals, unless he clearly adds that he is transmitting this report from people who confirm its unanimity. As such, it is a report of unanimity, and scholars have different views on whether it can be confirmed on the basis of its being reported by a single transmitter.

The Status of *mawquf* as Evidence

As stated earlier, when a companion of the Prophet says or does something, this is classified as a *mawquf* hadith which denotes its being attributed to a companion of the Prophet. Scholars have different and detailed views on its status with regard to its being evidence. Our Shafi[i scholars say that if it is not very widely known, then it is not considered unanimous, i.e. *ijm*a[; but is it acceptable evidence? Al-Shafi[i gives two well-known views: the more accurate one is that expressed in his new rulings [the New Shafi[i],[i] stating that it is not acceptable evidence. The other view is in his old rulings [the Old Shafi[i], stating that it is acceptable evidence. If we consider it as acceptable evidence, then it takes precedence over analogy, i.e. *qiya*s. In this case, the Tabi[in and others are required to implement it. It may not be contravened. The question here is whether it is valid to restrict a general ruling and make it

applicable in special cases only. There are two different views on this. If we say that it is not acceptable evidence, then analogy takes precedence. In this case, the Tabi[in may opt for a different action.

If the Prophet's companions have two different views, then according to the New Shafi[i, it is not permissible to follow either without first looking at the evidence supporting it. According to the Old Shafi[i the two views are based on two contradictory proofs, and the one to be adopted is that supported by the larger number of the Prophet's companions. If they are supported by equal numbers, then the one supported by an imam among the Prophet's companion is favoured over the one without such support. If both have the same number of imams, but one of them is supported by either Abu Bakr or [Umar, then our scholars have two views: one is that the two views of the Prophet's companions are equal, and the other is that the one supported by either Abu Bakr or [Umar is favoured. All this applies if the matter is widely known. If it is not, then if it is subject to differences the verdict is as we have outlined. If it is not subject to differences, then our Iraqi scholars give five views. The first four are clearly stated in their books of fundamentals and methodology, as well as at the beginning of their books of detailed questions. One of these is that it is accepted evidence and unanimous. This is the true view according to them. The second is that it is accepted evidence but not unanimous. The third is that it is accepted evidence if it is a fatwa or ruling given by a scholar of *fiqh*, but if it is a ruling given by a head of state or a local ruler, then it is not accepted evidence. This is the view of Abu [Ali ibn Abu Hurayrah. The fourth is the opposite view, which means that if it is a fatwa then it is not acceptable evidence, but if it is a ruling by a head of state or a local ruler it is unanimous. The fifth view is that it is neither unanimous nor acceptable evidence. This is the view of al-Ghazali, as expressed in his book *Al-Mustasf*a.

If a Tabi[in scholar made a statement and it did not become widely known then it is not an acceptable evidence. There is no disagreement

on this. If it became widely known and disagreement with it is expressed, then again it is not acceptable evidence and there is no disagreement on this either. If it became widely known and there is no disagreement with it, then the great majority of our scholars appear to treat it in the same way as a well-known statement by a companion of the Prophet when it is not disagreed with. Some of our friends mention two views on this, one is that which we have just mentioned and is the more correct view. The other view is that it is not acceptable evidence. The Shafi[i scholar, Ibn al-Sabbagh al-Baghdadi (d. 477 AH, 1085 CE), author of *al-Shamil* says: 'The correct view is that it is unanimous, and this is the more scholarly view. There is no difference in this respect between a statement by a companion of the Prophet and one by a scholar of the Tabi[in generation'. I have included this discussion with its basis and explanation, and pointed out the scholars supporting each view in *Shar*h *al-Muhadhdhab*, in a clear and short presentation, but I did not include all this here to keep this brief.

Unspecified Chain of Transmission[i]

This is a chain of transmission stating that one reporter takes from another and this other from a third, etc. Some scholars describe such a hadith as *mursal*. The correct and adopted view is the one stated by the majority of scholars of Hadith, *fiqh* and *u*su*l al-fiqh* (legal theory) that such a hadith has a complete chain of transmission, provided that, (1) the reporter who does not specify how he received it is not one who is known to be misleading in his reporting; and (2) the reporters taking from one another could have met. There are other conditions, such as the confirmation of their meeting; that they were together for some time; and the one is known to report from the other. These are subject to differences between scholars. Some have not made any of these conditions applicable. This is the view of Muslim, who claims it to be unanimously agreed. I shall be discussing it fully at the end of this Introduction, God willing. Some apply only the condition of a

confirmed meeting between the two reporters. This is the view of [Ali ibn al-Madini, al-Bukhari, Abu Bakr al-Sayrafi of the Shafi[i school and other meticulous scholars. It is the right view. Other scholars make it a condition that the two reporters must have been in company for a length of time. This is the view of Abu al-Muzaffar al-Sam[ani, a Shafi[i scholar of *fiqh*. Others state the condition that one reporter is known to report from the other, which is the view of Abu [Amr, the renowned reciter of the Qur'an.[i]

If the chain of transmission says: 'Al-Zuhri narrated to us that Ibn al-Musayyib said, or reported, or did, or mentioned the following', or words to this effect, then Imam Ahmad ibn Hanbal and a number of scholars say that this is not of the class of unspecified chain of transmission. They consider it discontinued unless the narration is clearly stated. The majority of scholars, however, say that it is like the unspecified and considered to have been narrated if it meets the above-mentioned conditions. This is the correct view. This Note includes several useful points which will come in handy when studying this book. The reader will, God willing, recognize the usefulness of these points as they crop up in the work. The reader will be able to recognize Muslim's wealth of knowledge, his meticulous scholarly work and that he is not only peerless; rather none comes close to his standard. May God be pleased with him.

On Additions [i.e. *ziyadat*]

Additions by reliable reporters in the text of a hadith are acceptable according to the large majority of Hadith, *fiqh* and *u*su*l* scholars. Some, however, say they are not acceptable. It is also said that an addition is acceptable if it is added by someone other than the one who reports the hadith without the addition. If such a reporter adds it, it is unacceptable. If a meticulous, accurate and unblemished reporter transmits a hadith and he is the only one to report it, then it is accepted by all. Al-Khatib al-Baghdadi records that scholars are in agreement on this. If some reliable

and accurate scholars transmit a hadith with a complete chain and others as a *mursal*, or some as *mawqu*f and others as *marf*u[, or if the same reporter gives it in a complete chain of transmission at one time and as a *mursal* or *mawqu*f at another, then the true verdict, stated by the accurate scholars of Hadith, *fiqh* and *u*su*l* and confirmed by al-Khatib al-Baghdadi, is that the final ruling is that of the scholar who gives it a complete chain of transmission. This is the case even if the one who disagrees is of the same calibre, or is of greater knowledge and endorsed by a greater number. It is so because an addition by a reliable reporter is acceptable. It is also said that the final ruling is that of the scholar who makes it *mursal* or *mawqu*f. Al-Khatib says that this is the view of the majority of scholars of Hadith. It is also said that the final ruling is that supported by the larger number of scholars, and others say that it belongs to the one who is known to be a better memorizer.

Misleading Narration

Misleading narration, or *tadli*s, is of two types: the first is that a reporter attributes to a contemporary of his something he did not hear from him, implying that he heard it. Thus, he may say: 'So-and-so said (*qal*)', or 'From ([*an*) so-and-so', or something to this effect. A reporter may not drop his own teacher, but drops someone else because he is weak or young, so that the hadith he is reporting acquires better status. This type is extremely reprehensible and has been condemned by most scholars, but none in stronger terms than Shu[bah, whose words suggest that it is forbidden. Its prohibition is clear, because it implies to uphold evidence which is not truly evidence. It leads to abandoning acting on the reports of the reporter himself, and it betrays conceit. Moreover, its harmful effect is permanent. Some of these reasons are enough to pronounce a verdict of prohibition. The prohibition is even stronger as they are all involved in this case.

A number of scholars say that a reporter who is known to resort to this type of misleading narration is graded as unacceptable. None of his

reports may be accepted, even though he clearly states that he heard the hadith. The correct view is the one approved by a large number of scholars: what such a reporter reports in words of probability without clearly stating his hearing is considered *mursal*; and what he clearly states in words like 'I heard', 'he narrated or reported to us', etc. is accepted as authentic and serves as evidence. The two S*a*hih anthologies and other main anthologies include numerous entries of this type, such as those reported by Qatadah, al-A[mash, Sufyan al-Thawri, Sufyan ibn [Uyaynah, Hushaym and others. The proof of this view is that it is not a falsehood. Since it is so, it is not forbidden according to the large majority of scholars. Since the reporter himself is unblemished and meticulous, and he has stated from whom he heard it, then it must be ruled as authentic, but God knows best. Moreover, this ruling concerning a misleading reporter is valid in the case of one who misleads once. There is no condition that it must not have been repeated.

It should be known that whatever is entered in the two S*a*hihs involving misleading reporters who use 'from' ([*an*) and similar words is taken to be supported by another version that clearly confirms hearing from the reporter concerned. There are many instances of this type in the two S*a*hihs, with both versions stated. The misleading narration that uses 'from' ([*an*) is stated first, followed by the report that clearly states the reporter's hearing the hadith. Including the two reports is intended as I have explained. The reader will see, God willing, examples of this which will be pointed out as they occur. We may, however, leave out indicating it in a few places as we would have indicated similar instances in close proximity.

The second type of misleading narration (*tadlis*) is that the reporter mentions his teacher or someone else by a name or an appellation or a description that is unfamiliar to most people. The reporter simply dislikes for this person to be identified because he is weak, young, or for some other reason, or because he has reported much from him and he wishes to give a different impression in order not to repeat his reports in

the same fashion, or for some other reason. This type of misleading narration is less reprehensible than the first. The reason behind it is the desire to make the way the reporter acquired his knowledge less easy to identify, but God knows best.

On Comparative Analysis (*i*[*tibar*), Endorsement (*mutaba[ah*), Reconfirmation (*shahid*), Single-Reporting (*ifrad*) and Peculiar (*shadhdh* and *munkar*)

Take, for example, the following chain of transmission: Hammad from Ayyub, from Ibn Sirin, from Abu Hurayrah, from the Prophet (peace be upon him). A scholar of Hadith will examine the hadith to find out whether it was transmitted from Ayyub by a reliable reporter other than Hammad, or from Ibn Sirin by someone other than Ayyub, or from Abu Hurayrah by other than Ibn Sirin, or from the Prophet by other than Abu Hurayrah. If any is found, it is concluded that the hadith has a source to be referred to. This process of careful study and consideration is called *i*[*tibar*, or comparative analysis. If the hadith is found to have been reported from Ayyub by someone other than Hammad, or from Ibn Sirin by someone other than Ayyub, or from Abu Hurayrah by other than Ibn Sirin, or from the Prophet by other than Abu Hurayrah, each step of this is called *mutaba*[*ah*, or endorsement. The highest grade of these is the endorsement of Hammad in his reporting of Ayyub. The other grades follow in the same order.

If a hadith has a similar one with the same meaning, this is called *shahid*, or reconfirmation. Endorsement may be referred to as reconfirmation, but reconfirmation cannot be referred to as endorsement.

If the hadith with the above chain of transmission is stated to have been reported only by Abu Hurayrah, Ibn Sirin, Ayyub or Hammad, this means that none of these endorsements applies to it. Some 'weak' reporters are accepted in endorsement or reconfirmation, but not every 'weak' reporter is acceptable in such a process. Scholars do this because

the reporter involved in the endorsement is not the main one. The main reporter is the one who is being endorsed.

If no endorsement is applicable and the hadith is clearly given in a single report, it falls into one of four situations: (1) It disagrees with a report by someone who is more accurate. This is then poor in authenticity and it is classified as *shadhdh*, or peculiar, and *munkar*, or odd; (2) there is no disagreement, and the reporter is reliable, accurate and meticulous. The hadith is then graded as authentic; (3) the reporter is of a lesser grade, but not far behind. His hadith is graded as good; (4) the reporter lags far behind in accuracy and reliability. The hadith is then graded as peculiar and odd and it is rejected. To sum up: a hadith with a single reporter in a stage of its chain of transmission is either accepted or rejected. The accepted is of two types: a single reporter who is not disagreed with, and the reporter is one of full reliability, and the other has a single reporter who is of a little less reliability. The rejected is also of two types: a single reporter who disagrees with better reporters, and one whose reporting lacks support, but God knows best.

Memory Impairment (*ikhtilat*)

If a reliable reporter suffers from memory impairment, due to dementia, old age, loss of eyesight, etc. hadiths reported from him before such an impairment are accepted, but those reported by people learning from him after it are discarded, as are those whose time of learning is doubtful. Early reporters who suffered such partial loss of memory include [Ata' ibn al-Sa'ib, Abu Ishaq al-Sabi[i, Sa[id al-Jurayri, Sa[id ibn Abi [Arubah, [Abd al-Rahman ibn [Abdullah al-Mas[udi, Rabi[ah who was Malik's teacher, Salih *mawl*a al-Taw'amah, Husayn ibn [Abd al-Wahhab al-Kufi, Sufyan ibn [Uyaynah. Yahya al-Qattan says that Sufyan suffered loss of memory in year 97 AH, and died two years later. Also, [Abd al-Razzaq ibn Hammam lost his eyesight late in life and used to have things read out to him. [Arim also suffered loss of memory in his old age. When a hadith is entered into either one of the S*a*hih

anthologies by any of these or similar reporters, then it is confirmed that it was reported before the reporter suffered such a loss.

On Abrogation

Abrogation refers to the cancellation of an earlier ruling by a later one issued by the Legislator. This is what scholars have defined it as, but some scholars speak differently. Many, or even the majority, of Hadith scholars have included in abrogation what is not really part of it. What is so included belongs to restricting a general ruling so as to apply in certain conditions, or perhaps it is a matter of interpretation or something similar.

Abrogation is determined by certain things, such as a clear statement by the Prophet, as in: 'I had prohibited the visiting of graves. You are now advised to visit them'. Or it may be known by the words of the Prophet's companion narrating the hadith, as in: 'The latter practice was that eating of what is cooked on fire does not require fresh ablution'. Some cases of abrogation are known by the dates of the relevant hadiths. Other cases are known by unanimity, or *ijm*a[, as in the case of sentencing a person to death for drinking for the fourth time. This ruling is certainly abrogated and this is known by unanimity. It must be pointed out that unanimity merely indicates an abrogation. It neither abrogates any ruling nor can it be abrogated, but God knows best.

If two hadiths appear to be contradictory, it is necessary to arrive at a formula to reconcile them, or to give more weight to one of them. This is something done by the highest scholars who combine knowledge of Hadith with knowledge of *fiqh* and *u*su*l al-fiqh*, and who are well versed in all these disciplines. They are the ones who look for subtle meanings and are adept at that. A scholar of this calibre will find no difficulty in any such case, except perhaps very rarely.

Differing hadiths are of two types: the first refers to hadiths that can be reconciled, in which case reconciliation is necessary. Both hadiths must be implemented. Whenever it is possible to interpret the words of

the Legislator in a way that provides greater benefit, it must be upheld. Abrogation may not be considered when reconciliation is possible, because abrogation means that one hadith is removed from what is applicable. To give an example of reconciliation we may cite the hadith that says: 'There is no contagion', and the hadith that says: 'Let no ill person mix with a healthy one'. The reconciliation is by making clear that diseases do not spread by themselves, but God has made mixing with an ill person a cause of contagion. Thus, in the first hadith the Prophet negates the belief of the unbelievers that contagion is inherent in the disease itself, but in the second hadith the Prophet instructs us to avoid what causes harm by God's will and action.[i]

The second type is when two hadiths are mutually contradictory and cannot be reconciled in any way. If we know that one of them abrogates the other, we take it up, otherwise we take the more authentic, such as giving weight to the one which has more reporters or ones of higher calibre. There are around fifty factors that give weight to reports. They are stated by Abu Bakr al-Hazimi at the beginning of his book on abrogation, *al-Nasikh wal-Mansukh*. I have summarized these elsewhere and it is not necessary to repeat them here, but God knows best.

Knowing Who is a Companion of the Prophet and Who Belongs to the Tabi[in

This issue is important and needs to be carefully studied as it determines which hadith has a complete chain of transmission, ending with the Prophet, and which is a *mursal*, attributing the text to the Prophet's companion, rather than the Prophet himself. Every Muslim who saw God's Messenger, even for a very short while, is a companion of the Prophet. This is the appropriate limit of definition. It is the view of Ahmad ibn Hanbal, al-Bukhari in his *Sahih* and the general view of Hadith scholars. The majority of scholars of *fiqh* and *usul al-fiqh*, however, define a companion of the Prophet as one who was in his company for a considerable length of time. *Q*adi Abu al-Tayyib al-

Baqillani says: 'There is no disagreement among scholars of linguistics that the term "s*a*ha*b*i", i.e. companion, is derived from "s*u*h*bah*" which means "company" and it applies to everyone who has been in the company of another for a short or long duration. It is said, for example: "This one was in that person's company for a month, a day or an hour". This means that the title is necessarily applicable to everyone who was in the Prophet's company for a very short time. This is the basic view. However, it has become a tradition with the Muslim community to use it only for people who were in the Prophet's company for a good while, frequently spending time with him. Thus, the title does not apply to one who was with him for an hour or so, walked with him a few steps, or heard one hadith from him. Therefore, it must not be used except for the one who meets the requirement'.

These are the words of al-Baqillani, the judge who is unanimously agreed to be an imam of high standing. It states the two views, but it may be used to give greater weight to the view of hadith scholars. Al-Baqillani states that linguists apply the term to one who has been in the Prophet's company for a short while. Most Hadith scholars apply the usage in religious literature and social tradition according to the linguistic definition. Therefore, it must be adopted,[i] but God knows best.

The Tabi[i [singular of Tabi[in] is a person who has met a companion of the Prophet. It is also stated that he is one who was in the company of such a companion. There is disagreement among scholars on the same lines as their disagreement regarding who is a Prophet's companion. To limit the issue here to the mere meeting between the two is preferable in the light of the meanings of the two terms.

Deletion of Certain Words

It is customary that scholars of hadith omit writing words like, 'he said', in between the names of reporters in the chain of transmission, but the reader should pronounce it. Likewise, if the book contains phrases like,

'It was read out to so-and-so', or 'Such-and-such told you', the reader should say these aloud. If the book says 'It was read out to so-and-so, such-and-such told you', the reader should say, 'It was read out to so-and-so', and I said to him, 'Such-and-such told you?' If the phrase, 'he said' is repeated as in, 'Salih narrated to us: he said: al-Sha[bi said', scribes normally omit one of the words, 'he said', but the one reading out the book should pronounce them. If the reader deletes 'he said' throughout, he is in error. However, the listening to the book is correct as listeners are aware of the intention. This means that the deletion is due to the fact that it is self-evident.

Reporting Hadith by Meaning

If the reporter is not an expert in language, aware of the import of words and what may change their meanings, it is not permissible for him to report a hadith by meaning. He must report it in its exact wording. There is no disagreement among scholars on this point. Even if the reporter is fully aware of that, a number of Hadith, *fiqh* and *u*su*l* scholars insist that it is also not permissible for him to report the hadith in meaning. Some say that it is not permissible in respect of the Prophet's hadiths, but it is permitted in respect of others. However, the majority of scholars of early times and contemporary ones are of the view that it is permissible in respect of all hadiths provided that the reporter is clear that he states the full meaning. This is the correct view which meets the condition of the Prophet's companions and following generations as they report the same case in different wordings.

When a Second Version is Merely Stated as 'Similar'

Take the case of a scholar reporting a hadith as stated by a particular chain of transmission, and who follows this by a different chain of transmission and then says, 'the same', or 'similar' [i.e. without reading out the text of the hadith]. If the listener wanted to relay the text of the

hadith with the second chain of transmission alone, then the more correct view is that it is not permissible. This is the view stated by Shu[bah. Sufyan al-Thawri said: 'It is permissible, provided that the scholar is accurate, careful and able to distinguish words and phrases'. Yahya ibn Ma[in said: 'It is permissible if what follows the second chain of transmission is "the same", but it is not permissible if it is "similar".' Al-Khatib al-Baghdadi said: 'What Ibn Ma[in said is based on the prohibition of reporting hadith by meaning. If it is agreed that it is permissible, then there is no difference between the two. A group of scholars used to be cautious on matters of this sort. If they wanted to report a similar hadith, then they would mention the second chain of transmission and follow it by saying that this is similar to an earlier hadith, the text of which is the following, and he mentions the text'. This is what al-Khatib chose and it is certainly good. If the teacher mentions the chain of transmission and a few words of the hadith, then says, 'and he mentions or reads out the hadith', or words to this effect, and the listener wants to report the hadith in full as learnt from his teacher, the proper way is to limit himself to what the teacher said, then add 'but the full text of the hadith is the following', and he mentions it in full. If he wishes to report it without doing what we have said, this is more strongly prohibited than what we have said about cases like 'the same' or 'similar'. Eminent scholars that prohibit it include Abu Ishaq al-Isfarayini of the Shafi[i School. Abu Bakr al-Isma[ili, however, is of the view that it is permissible, provided that both the listener and the one reading to him know that hadith.

What we have mentioned under this Note is particularly important and should be well known to anyone who studies Muslim's S*a*hih, because it frequently occurs herein, but God knows best.

Stating a Part of the Text Ahead of its Place

If in quoting a hadith, a person states a part of it ahead of its place then states what was left out, is it permissible? Scholars differ on this point

according to whether it is permissible to report a hadith by meaning. If this is acceptable, then stating one part ahead of another is permissible. Otherwise, it is not. However, it should be clearly stated that it is permissible unless what is stated ahead closely relates to what is delayed.

If a person states the text of a hadith first and mentions a part of the chain of transmission, then mentions the rest of the chain in full, connecting it to what he stated first, then the hadith is reported in full and listening to it is correct and valid. If a person who listened to it wishes to present it with the full chain of transmission, the correct view stated by a number of scholars of early times is that it is definitely permissible. However, it is also said that there is difference of opinion among scholars on the same lines as stating a part of the text of a hadith ahead of another.

Copying from Someone else's Manuscript

If a student studies a part of the chain of transmission or the text of a hadith, it is permissible to write it in full, copying it from someone else's manuscript. This is the correct view stated by meticulous scholars. It is better, however, to clearly mention this when he reports it. On the other hand, if he finds in his own manuscript a misspelt word and he cannot make it out, he may ask scholars of Arabic or other scholars about it. He then reports it according to what they have told him, but God knows best.

Reporting from 'God's Messenger' or 'the Prophet'

A reporter might have learnt a hadith attributed to 'God's Messenger', but when he reports it he may attribute it to 'the Prophet', or the reverse. The correct view, stated by Hammad ibn Salamah, Ahmad ibn Hanbal and Abu Bakr al-Khatib, is that it is perfectly permissible, because this does not alter the meaning. However, Shaykh Abu [Amr ibn al-Salah says: 'It appears that it is not permissible, even if reporting

hadith by meaning is permissible, because this is different'. The preferred opinion is the first, because although 'the Prophet' and 'the Messenger' are originally different, there is no difference, confusion or doubt in this case, but God knows best.

Use of Symbols

As scholars and students of Hadith wrote their books and anthologies by long hand, they replaced frequently used words, particularly in the chain of transmission, by a couple of letters from the word itself. Thus, they wrote *than*a instead of h*addathan*a, and *an*a in place of *akhbaran*a.[i]

If the hadith has two or more chains of transmission, then when scribes move from one chain to the other, they use the symbol [H] which to them denoted separation between two things. Some scholars write instead the word 's*a*hh', which means 'correct', to indicate that there is no mistake and that nothing has been omitted from the first chain of transmission. This symbol frequently occurs in later books. It is frequent in Muslim's S*a*hih but less so in al-Bukhari's. Hence, the reader of this book needs to know this and we have explained it by God's grace. All praise be to Him for His great bounty.

No Addition to the Description of Scholars

It is not permissible for a narrator to add to the identification of narrators other than his own teacher or to his description. He must confine himself to what his teacher said, so that he does not attribute something falsely to his teacher. If he wants to give further identification or clarification so as to prevent confusion, particularly with common and frequently occurring names, such as [Abdullah, then he should make this clear by saying something like: 'I have heard this from so-and-so who is the son of such-and-such', or 'from so-and-so of the tribe of ..., or who belonged to such-and-such town', or something similar. This is

fine and has been used by great scholars. Both al-Bukhari and Muslim use it very frequently in the two S*a*hih anthologies. In fact, it may be used more than once in the same chain of transmission. The purpose is always to make things absolutely clear. Were they to leave names without such clarification, there would be much confusion.[i]

Adding Attributes

It is recommended to anyone who writes hadith that whenever God is mentioned he should add some of His attributes, such as the Mighty and Exalted, the Glorified and Magnificent, or Limitless He is in His Glory, etc. Likewise, when the Prophet is mentioned he should write s*alla Allah* [*alayhi wa sallam*, i.e. (peace and God's blessings be upon him) in full, not symbols. Similarly, when a companion of the Prophet is mentioned, he should write (may God be pleased with him), and if the companion of the Prophet is the son of a companion, he should write (may God be pleased with them both). He should add a prayer that God may bestow mercy on scholars and goodly people. The reader should read all this in full, even though it is not mentioned in the book he is reading from. He should not be bored with it, because whoever neglects this is deprived of much goodness.

Two more Notes

At this juncture, al-Nawawi adds two more Notes. The first is a long one devoted to the accurate pronunciation of the names of many reporters. This is needed as Arabic contains several pairs or triples of letters which are written in the same way, but the difference in pronunciation is indicated by the dots or short vowels that apply to each. This will not be needed in this English version as there is no occasion for such confusion. Nor is it needed by Arabic readers who use printed editions, as these letters are clearly identified. Short vowels are normally added when necessary.

The other Note concerns the use of *kilayhim*a instead of *kilahum*a in reference to two reporters at the same time. The two words mean the same thing, but the difference is caused by the case markers of each. Al-Nawawi explains the usage, which is of no importance to the English reader.



i. This opening is by the scholar who took down the book's text as it was dictated by Imam al-Nawawi. Shaykh means 'teacher'. It was normal for scholars to start with praising and praying for their teachers. The words Muhyi al-Din are not part of the author's name. They are a nickname, meaning 'the one who renews the faith', and by which al-Nawawi was known as he achieved eminence among scholars.

ii. Al-Nawawi's style is very flowery and employs too many synonyms and maintains long, rhyming sentences. Some breaks of sentences are inevitable, and some editing is unavoidable. I have added subheadings to indicate any change of subject.

iii. Sunnah is a general term that includes all the verbal and practical guidance shown by the Prophet (peace be upon him).

iv. The *isnad* discipline is a branch of Hadith study devoted to its reporters whereby no statement can be attributed to the Prophet without a proper chain of transmission in which every reporter specifically states that he heard or learnt the statement from the one before him. This chain of transmission must reach a companion of the Prophet who reported directly from him.

i. There is probably some inaccuracy about the dates here. According to these dates, Muhammad ibn al-Fadl attended his teacher's circle when the S*a*hih was read out when he was only seven years of age. Although he might have had a very sharp memory and great intelligence, scholars of Hadith stipulated other requirements for allowing a new student to study under them. To meet these requirements, a student needed a few years of study.

i. Al-Nawawi includes here a biographical note of Imam Muslim. As we have included a fuller biography of Muslim, we are not including this biographical note here. Moreover, we have left out some details he mentioned about the scholars constituting his chain of transmission, as these tended to be mostly praise by other scholars.

i. This is an aspect of the meticulous accuracy of Hadith reporting. There will be further discussion of this point in Muslim's Introduction to his anthology. Suffice

it to say here that 'he narrated to us' is my rendering of the Arabic formula h*addathan*a, while 'he reported to us' renders *akhbaran*a.

i. Old Arabic books did not have marks of quotation or punctuation. Normally they marked a quotation, starting by naming the author they are quoting and stating at the end of the quote that it is ended. But this was not always indicated. In the present case, it is not clear whether this paragraph was quoted by Ibn al-Salah, as continuation of his discussion in the previous paragraph, or it is quoted by al-Nawawi directly from al-Hakim. I think the latter is the case. Hence, I have put it into a separate paragraph.

i. This Note goes on to discuss the few hadiths in Muslim's S*a*hih to which this applies. They are all mentioned in brief. There are fourteen in number, but the discussion reduces them to twelve. Ibn al-Salah then discusses al-Bukhari's cases, which are numerous, and rejects Ibn Hazm's assertion in his book, *Al-Mu*h*alla*, that some of these are unauthentic. This takes up several pages and is too technical to be understood without adding copious footnotes. Therefore, it has all been left out because they add little to the conclusion that such cases have clear support by other hadiths to make them authentic, like the rest of the two anthologies.

i. I left out a few sentences here and a few others at the end of this 'Note' as these discuss the case cited by Imam al-Haramayn in a way that is overly technical and rather confusing.

i. Ibn Hajar al-'Asqalani provides a larger figure than this in his *Hady al-Sa*ri.

i. These two descriptions, deviant and truthful, may sound odd, but 'deviant' refers to adopting some secondary beliefs or practices that are introduced into Islam which do not take a person out of the fold of Islam, while 'truthful' confirms that the narrator was true and accurate in his reporting. He did not resort to lies or fabrications in support of his deviant ideas.

i. Al-Nawawi cites here several other examples entered by either al-Bukhari or Muslim, although they are of the same type mentioned by al-Hakim as not meeting their conditions. Al-Nawawi does not give the full texts of these hadiths here, but identifies the reporters and the subject of each hadith. As the point is clear, these examples are not given in translation.

i. It is well-known that al-Shafi[i revised much of his old rulings, and scholars often refer to the 'new' and the old Shafi[i. The old comprises his views when he lived in Iraq, and the new includes his views when he lived in Egypt. His life in Egypt extended over the last five years of his life.

i. A proper chain of transmission is one in which each reporter says of the reporter before him, 'he narrated to us, or to me' or 'he reported to me'. However, some hadiths do not specify narration or reporting, but a reporter may say that he reports 'from so-and-so, from so-and-so', implying narration or reporting. In this

form the reporter does not commit himself to having heard it himself from the reporter before him. Hence we describe it here as 'unspecified'.

i. Note, this refers to his being a scholar to whom one of the variant readings of the Qur'an is attributed, rather than simply being a gifted reciter.

i. Al-Nawawi suggests this reconciliation between the two hadiths according to the general medical knowledge at the time. A better way of reconciling the two hadiths is that the first hadith should be understood as an order of prohibition rather than a simple negation. It begins with the particle 'la' which is used both as a negative and as meaning prohibition. Both usages are equally frequent in Arabic. Thus, this part of the hadith will be translated as 'Do not cause infection'. This is supported by the rest of the hadith which uses the same particle to prohibit other matters, including belief in bad omens.

i. It appears that there is some confusion here, resulting in applying Imam al-Baqillani's definition to a person who was in the Prophet's company for a short while. Al-Baqillani is clear in his preference to limit the term to those who were in the Prophet's company for a considerable length of time. Moreover, al-Nawawi's definition suggests that a companion is a person who 'saw' the Prophet, but a blind man does not see the Prophet, yet he may be in his company, as indeed was the case of [Abdullah ibn Umm Maktum, who was indisputably a companion of the Prophet.

i. This is no longer the case in printed books, although some printed editions of old works continue to use the short versions in order to faithfully reproduce the manuscript.

i. Al-Nawawi provides here some examples, but as these are concerned with names, it is felt that the idea is clear and adding so many names may result in some confusion.

INTRODUCTION BY IMAM MUSLIM

In the Name of God, the Lord of Grace, the Ever-Merciful

All praise is due to God, the Lord of all the worlds, and ultimate blessings shall be granted to the God-fearing. And peace be upon Muhammad, the final of all prophets, and upon all prophets and messengers. Now we proceed:[1]

1. Imam Abu al-Husayn Muslim ibn al-Hajjaj (may God bestow mercy on his soul) said: *All praise is due to God, the Lord of all the worlds*. He started by praising God, due to the hadith reported by Abu Hurayrah quoting the Prophet as saying: 'Whatever is of importance and does not begin with praising God is incomplete'. Other versions of this hadith describe it as 'missing a part', and in one version it requires starting with *bismi-llahi-rrahmani-rrahim*, which means 'in the name of God, the Lord of Grace, the Ever-Merciful'. We reported all these versions in [Abd al-Qadir al-Rahawi's book, *al-Arba*[*in*, as we listened to it being read by his student Shaykh [Abd al-Rahman ibn Salim al-Anbari, who reports directly from the author. From the same book we also report the version of Ka[b ibn Malik, the Prophet's companion. It is Abu Hurayrah's version that is better known, and it is graded as 'good'. It is related by Abu Dawud and Ibn Majah in their *Sunan*, and by al-Nasa'i in his book [*Amal al-Yawm wal-Laylah*. It is reported with a complete chain of transmission and in an incomplete or *mursal* version. The first has a reliable chain of transmission. The description, 'incomplete', means that it is devoid of blessing.

The Lord of all the worlds: Most scholars of Qur'anic commentary, *u*su*l* or methodology and other disciplines agree that the term 'world' refers to all creation, but God knows best.

Muslim said: *And peace be upon Muhammad, the final of all prophets, and upon all prophets and messengers*. He follows praising God with praying for peace to the Prophet, and this is the normal practice of scholars. I have narrated through my well-known and reliable chain of transmission from *al-Risalah* by al-Shafi[i as he quotes Ibn [Uyaynah, from Ibn Abi Nujayh, from Mujahid his explanation of the verse: '*Have We not given you high renown?*'[i] (94: 4) He said: 'You are mentioned whenever I am mentioned, as in "I bear witness that there is no deity other than God, and I bear witness that Muhammad is God's Messenger".' I have reported this explanation as directly attributed to God's Messenger himself, quoting Gabriel, quoting God, the Mighty and Exalted.

Some people hold against Muslim that he only said 'peace be upon Muhammad' without adding 'blessings', as God has bidden us to join these two together, as He says: '*God and His angels bless the Prophet. Believers! Bless him and give him greetings of peace*'. (33: 56) They maintain that Muslim should have said: 'Peace and blessings be upon Muhammad'. In reply to this criticism, it may be said that even in *tashahhud* during prayers, the blessings are offered to the Prophet without the greetings. The fact is that the greeting is first offered to the Prophet during *tashahhud*, and followed in the last part with the blessings. When this verse was revealed, the Prophet's companions asked him: 'We know what greeting you mean, but how do we bless you'. He explained this to them. Scholars have stated that to offer the blessings to the Prophet without the greeting is discouraged, but God knows best.

Further criticism of this statement by Muslim may be advanced in that he said: *And upon all prophets and messengers*. It may be said that once 'all prophets' have been included, there is no need to mention God's messengers because they are included when the prophets are

mentioned. Every messenger is a prophet who is given a higher degree. This criticism, however, does not rely on strong foundation. It may be answered in two ways. The first is that it is perfectly acceptable that a particular type is mentioned after the general, in order to give that type special importance and show its higher position. There are numerous examples of this in the Qur'an, as in: '*Whoever is an enemy of God, His angels, His messengers, and of Gabriel and Michael will surely find that God is indeed the enemy of the unbelievers*'. (2: 98) '*We did accept a solemn pledge from all the prophets: from you, [Muhammad,] and from Noah, Abraham, Moses and Jesus son of Mary*'. (33: 7) These are but two examples, but there are other instances in the Qur'an. The opposite, which means mentioning the particular type first and following it with the general, also occurs in the Qur'an, as in the Qur'anic verse quoting Prophet Noah's supplication: '*My Lord! Forgive me, my parents and everyone who enters my house as a believer. Forgive all believing men and women*'. (71: 28) If someone suggests that 'all believing men and women' refers to all except those mentioned earlier, such a suggestion is best ignored.

The second answer is that the term 'messengers' is, in a different sense, highly general because it includes all God's messengers, be they human or angels. God says: '*God chooses message bearers from among the angels and from among men*'. (22: 75) Needless to say, an angel is not called a prophet. Therefore, adding the word 'messengers' adds an extra dimension that is not covered by the word 'prophets', but God knows best.

Muslim mentions the Prophet by his name, Muhammad. He is called by this name because he had numerous praiseworthy characteristics. This is stated by Ibn Faris and other language scholars. They state: Whoever reflects many fine characteristics is described as *mu*h*ammad* and *ma*h*mud*, but God knows best.

You—may God bestow His Grace on you and may your Creator keep you on the right course—mentioned that you intended to search for the sum of the reported traditions of God's Messenger (peace be upon him) that speak of the recommended practices and rulings of Islam. These should include the reports mentioning reward, punishment, encouragement, warning, and other areas. You want to learn these with their chains of transmission, as circulated among scholars. You—may God grant you guidance—want to have these put together in a total sum. You have requested me to make it concise and complete, without too many repetitions, and you state that such repetition would divert you from your purpose of careful study and drawing conclusions and rulings.[2]

2. Muslim—may God shower His Mercy on him—said: *You mentioned that you intended to search for the sum of the reported traditions of God's Messenger (peace be upon him) that speak of the recommended practices and rulings of Islam*. Al-Layth and other language scholars say that the Arabic word used here, *fa*hs, means diligent and painstaking search. 'Reported' means something that one takes from someone else. 'Recommended practices and rulings of Islam', provide another example of mentioning a general thing after a particular type of it. Recommended practices are part of the religious rulings, but God knows best.

Muslim said: *You—may God grant you guidance—want to have these put together in a total sum. You have requested me to make it concise and complete, without too many repetitions, and you state that such repetition*

would divert you from your purpose. He meant that what is required is that the reports should be put together in a complete whole that gives a full picture of the Prophet's Sunnah.

'You state': This is the favoured translation of the Arabic words used here which literally mean, 'you allege'. This Arabic word, *za*[*amta*, is often used to express a mere statement. In one hadith the Prophet uses this word, *za*[*amta Gabriel*, in reporting what the angel said. In another hadith, Dimam ibn Tha[lbah says to the Prophet that his messenger to Dimam's tribe told them about their religious duties, using the same word. In all these instances, as in Muslim's expression, the word meaning 'allege' is used to express a mere statement.

When I thought of what you have requested—may God grant you of His bounty—and what it may lead to, God willing, I realized that it will produce a worthy result and real benefit. As you have requested me to undertake this assignment, hard as it is, I felt that if the way for it is opened for me and I am to accomplish it, I will be the first to benefit by it, ahead of anyone else, for reasons that are too many to mention. To put it briefly, we may say that to address a small measure of this discipline so as to acquire a good command of it is easier for everyone than to tackle a large measure. This applies especially to lay people who cannot distinguish such matters without help.

This being the case, then to limit one's study to little that is authentic is better than to attempt much that may be defective. Some benefit from going far into this discipline, collecting repetitions, may accrue to an elite who are endowed with discernment and knowledge

of reasons, defects and arguments. Such people will be able to use their talent and knowledge to ensure that they benefit by the plenty they gather and collect. The majority, who are unlike such people of special talent and discernment, need not concern themselves with seeking much, when they have not managed to digest the little.[3]

3. The author said: *As you have requested me to undertake this assignment, hard as it is, I felt that if the way for it is opened for me and I am to accomplish it, I will be the first to benefit by it*. Muslim states that the assignment he would be embarking upon is hard and requires him to be committed to its completion. Hence, he means that if God wills that he should undertake this.

I used here the phrase, 'if the way for it is opened for me', but Muslim uses here the Arabic word [*uzima*, in the passive tense. The immediate sense of this Arabic word is 'to embark on something in response to a new thought'. Its being in the passive tense means that it comes from God, but this sense cannot apply to God as there cannot be a thought that becomes known to God. His knowledge is perfect and complete at all times, and nothing is added to, or subtracted from it. [Hence, commentators explain it at length, and Imam al-Nawawi gives several examples of its uses, concluding that the intended meaning is what we have given in translation.]

The author said: 'To limit one's study to ... they gather and collect'. The gist of what Muslim is saying here is that the ultimate purpose of Hadith study is to establish the meaning of the texts of hadiths and to establish the disciplines of transmission and to know the defects. A defect refers to a subtle aspect in a particular hadith that renders it poor in authenticity, even though it may seem to be sound. A defect may be

in the text of a hadith or in its chain of transmission. Hadith study does not mean merely listening, reciting or writing and documenting hadiths. It means undertaking efforts to establish hadith authenticity, looking at the subtle meanings of its texts and chains of transmission, reflection on these, and continuous attention to all of this. It also requires discussion with Hadith scholars, studying the books written by authorities in this discipline and highlighting the conclusions of its gems, so that a student learns them by heart and commits them to writing. A student then needs to keep revising what he has written, making sure of its accuracy. When he does all this, he will become a reliable authority on the subject.

Such a scholar needs to revise what he has memorized with colleagues who are similarly specialized, whether they are of the same grade, higher or lower than him. It is such revision that ensures the retention, accuracy, reconfirmation and enrichment of what has been memorized. To undertake an hour's revision with a competent and specialized scholar is more productive than spending several hours, and indeed days, in reading and memorizing alone. When revising with a colleague, one must always be fair, aiming to gather or impart benefit. He must not appear by word or behaviour to slight his colleague. On the contrary, he should always speak to him gently and cordially. Thus, his knowledge will increase, and his memorization will be refined, but God knows best.

We shall, God willing, start to select what you have asked for and put it together, in accordance with the criteria I am mentioning to you. We look at all that has been attributed to God's Messenger (peace be upon him) of statements and reports and classify them into three categories and three grades of people, without repetition. Excepted, however, is the case when it is indispensable to repeat a hadith because of an added

meaning, or in order to put a chain of transmission next to another for a particular reason. The added meaning needed in a hadith serves as an independent hadith. Hence, it is necessary to repeat the hadith in which the addition occurs.

Alternatively, the added meaning may be separately quoted from the complete hadith to reduce it, if possible. However, giving a short quote may be difficult. In such a case, repeating the hadith in full is safer.[4]

4. Muslim said: '*We look at all that has been attributed to God's Messenger (peace be upon him) of statements and reports*'. He does not mean that he would look at every single hadith, but rather on the majority. We know that he does not enter into his anthology even half of such hadiths. He indeed states: 'I have not included here every authentic hadith'.

We '*classify them into three categories and three grades of people*'. We have discussed the meaning of the categories in a special Note on 'how Muslim classified hadiths', and whether he included them all or not. As for 'grades' of people, a grade refers to people of similar qualities during the same period of time.

'*Alternatively, the added meaning may be separately quoted from the complete* hadith *to reduce it*.' Whether it is permissible to report just part of a hadith is a question on which scholars differ. Some scholars are of the view that it is not permissible at all, because they do not allow reporting a hadith by meaning, instead of by word. Some scholars who permit reporting a hadith by meaning, say that it is not permissible to quote a portion of a hadith unless the reporter or someone else has earlier reported it in full. Other scholars believe that it is permissible to quote a portion of a hadith in all situations. Indeed, *Q*adi [Iyad

attributes it to Muslim. However, the great majority of scholars, including the meticulous scholars of Hadith, *fiqh* and *u*su*l* subscribe to the following detailed view: it is permissible to quote a portion of a hadith by a discerning scholar who knows that what he leaves out is unrelated to what he quotes, and that there is no possibility of misunderstanding or misrepresentation as a result of such omission. This is the case whether it is permissible to report hadiths by meaning or not, and whether the person making the quotation has previously reported the hadith in full or not. A further proviso is that the scholar making the quotation is beyond criticism. If a scholar reports a hadith in full in the first place and then wants to quote a part of it but fears that he may be accused of adding to it in the first instance or of oversight and lack of accuracy in the second, then it is not permissible for him to quote it in part. He must report it in full in both situations.

As for Hadith scholars reporting parts of a single hadith in different sections, under separate headings, this is perfectly permissible. Indeed, the above difference of view among scholars does not apply to it. The most distinguished scholars of Hadith and other disciplines have continuously done this. Indeed, this is what Muslim means by making separate quotations from a single hadith. The phrase, 'if possible' in his statement refers to the proviso we mentioned as we explained the majority view.

The author adds: 'However, giving a short quote may be difficult. In such a case, repeating the hadith in full is safer'. This is exactly as we have said: nothing may be separately quoted unless it is independent of the rest of the hadith. This may be difficult in some hadiths, where it is found or thought to be connected to the rest of the hadith. In such cases, the hadith should be quoted in full to ensure safety from error.

As for the first category, we shall endeavour to present the reports that are most free from defects. Their reporters should be of recognized high standing in

Hadith and accurate in reporting. Their reports should have neither great differences nor flagrant inaccuracy, as manifestly occurs in the reports of many Hadith reporters.

When we have included the reports of this category of people, we follow them with reports that include in their chains of transmission some reporters that are not described as having memorized much or as being as meticulously accurate as the first category. Yet despite being lesser than the ones before them, they are included among truthful scholars of integrity. We are referring here to people like [Ata' ibn al-Sa'ib, Yazid ibn Abi Ziyad, Layth ibn Abi Sulaym and others who learned and reported hadiths and statements.[5]

5. Muslim says: '*As for the first category, we shall endeavour to present the reports that are most free from defects. Their reporters should be of recognized high standing in Hadith and accurate in reporting. Their reports should have neither great differences nor flagrant inaccuracy, as manifestly occurs in the reports of many Hadith reporters*'. The first sentence explains what Muslim intended to include in his anthology before proceeding to outline his method of selection. The reporters have to be recognized as reliable and accurate and their reports show 'neither great differences nor flagrant inaccuracy'. This is consistent with what all eminent scholars of Hadith, *fiqh* and *u*su*l* or methodology have stated that the accuracy of any reporter is determined by the fact that his reporting is largely identical to the reports of the most accurate reports, differing with them only rarely. Such rare differences do not detract from his accuracy. Indeed it confirms it because it is unavoidable. If he

differs frequently with them, then he is judged as poor in accuracy and his reports are unacceptable. The same applies to inaccuracy in his reporting: if it is rare, it is overlooked, but if it is frequent, his reports are rejected.

Muslim begins by saying: '*When we have included the reports of this category of people, we follow them* ...'. We referred in our Introduction to the difference among scholars regarding the meaning of this statement. Some scholars are of the view that Muslim accomplished his purpose in his anthology while others consider that he passed away before so completing it. The weightier view is that he accomplished his purpose, but God knows best.

Muslim mentions here three reporters: [Ata' ibn al-Sa'ib is known by the appellation Abu al-Sa'ib, but he is also reported to have had the appellations Abu Yazid, Abu Muhammad and Abu Zayd. He was from Kufah and belonged to the tribe of Thaqif and to the generation of the Tabi[in. He was reliable, but he suffered from memory impairment towards the end of his life. Specialized scholars said that anyone who listened to his reports in his earlier period received accurate reports, but those who listened to him in later years received hadiths from a scholar with an impaired memory. Among those who listened to him early on were Sufyan al-Thawri and Shu[bah, and among the later ones were Jarir, Khalid ibn [Abdullah, Isma[il and [Ali ibn [Asim. This is mentioned by Ahmad ibn Hanbal. Yahya ibn Ma[in said: 'All those who reported from [Ata' actually reported after his memory was impaired, except for Shu[bah and Sufyan'. Another report quotes Yahya as saying: 'Abu [Awanah listened to [Ata's reports in both periods of accuracy and impairment of memory'. Therefore, his reports are discounted. We have discussed in our Notes the verdict of Hadith scholars regarding memory impairment and reporters whose memory became impaired.

Yazid ibn Abi Ziyad is also said to be named Yazid ibn Ziyad. Emanating from Damascus, he belonged to the Quraysh. Al-Hafiz described him as 'weak'. Ibn Namir and Yahya ibn Ma[in said of him:

'He is of no importance', while Abu Hatim said he is 'weak'. Al-Nasa'i said: 'His hadiths are abandoned', while al-Tirmidhi said: 'He is weak in Hadith'.

As for Layth ibn Abi Sulaym, he is considered 'weak' by the majority of specialized scholars and they said of him: 'He suffered from memory impairment and the hadiths he reports are muddled'. Yet some said that he was one whose hadiths may be written down. Ahmad ibn Hanbal said: 'His hadiths are muddled but people reported from him'. Al-Daraqutni and Ibn [Adi said: 'His hadiths may be written down', while many scholars said that his hadiths should not be written. Many of the earlier scholars refrained from writing his hadiths. His father, Abu Sulaym, was named Ayman, but his name is also mentioned as Anas, but God knows best.

Although these are known to scholars to be people of knowledge and integrity, others among their colleagues who are known to be highly accurate and reliable are of better grade and status. Scholars consider the latter type as having attained high standing and superior quality.

Compare the three we have mentioned, [Ata', Yazid and Layth, with Mansur ibn al-Mu[tamir, Sulayman al-A[mash and Isma[il ibn Abi Khalid in their accuracy and diligence in hadith reporting. You will find that a wide gulf separates the two groups. The first three come nowhere near the second group in the estimation of Hadith scholars. Mansur, al-A[mash and Isma[il are famous for their accurate memorization and careful reporting. The same standard has not been known to have been achieved by [Ata', Yazid and Layth.[6]

6. Muslim draws a comparison between certain hadith reporters to emphasize the importance of grading them. Some criticism may be expressed with regard to how Muslim expressed his point. It may be said that the proper scholarly practice is to begin with the one who has the highest rank or status. Thus, a companion of the Prophet is mentioned ahead of one of the following generation, the Tabi[in, and the latter ahead of one of the generation that follows. Scholars mention a scholar of high status ahead of one whose status is lower.

Keeping this in mind, we note that Isma[il ibn Abi Khalid was a well-known scholar of the Tabi[in generation, having met Anas ibn Malik and Salamah ibn al-Akwa[. He also listened to [Abdullah ibn Abi Awfa, [Amr ibn Harith, Qays ibn [A'idh Abu Kahil and Abu Juhayfah. All these were companions of the Prophet. Abu Khalid's name was Hurmuz, but his name was also said to be Sa[d or Kathir. Al-A[mash met Anas ibn Malik only, while Mansur did not belong to the Tabi[in generation but to the next. Hence Muslim should have reversed the order of the second group and should have said, 'compare these three with Isma[il, al-A[mash and Mansur'.

This criticism may be answered by saying that Muslim did not mention these reporters to indicate their respective grades. Therefore, he did not need to mention them in a particular order. On the other hand, Muslim might have mentioned Mansur first because of his distinction in his firm faith and devotion. He was ahead of the other two in this respect, even though the three were superior to the others. In addition, Mansur was perfect in his memorization, accuracy and perfection. [Ali ibn al-Madini said: 'If a reliable source reports to you from Mansur, then you have your two hands full. You do not need more from anyone else'. [Abd al-Rahman ibn Mahdi said: 'Among all the people of Kufah, Mansur is the most accurate'. Sufyan said: 'When I check with al-A[mash anyone from Kufah, he rejects them, but when I mention Mansur he keeps quiet'. Ahmad ibn Hanbal said: 'Mansur is more

accurate than Isma[il ibn Abi Khalid. Yahya ibn Ma[in said: 'When al-A[mash is mentioned with Mansur, Mansur is given preference'. Abu Hatim said: 'Mansur is more meticulous than al-A[mash: he neither mixes things up nor says misleading narrations'. Al-Thawri said: 'No one in Kufah is to be more trusted with Hadith than Mansur'. Abu Zur[ah said: 'I heard Ibrahim ibn Musa say: "The most accurate of the Kufah people is Mansur, followed by Mis[ar".' Ahmad ibn [Abdullah said: 'Mansur is the most accurate of the people of Kufah. He was like the stick of the arrow: no two people disagree about it. He continued to fast and offer voluntary night worship [i.e. *tahajjud*] for sixty years. As for his worship, asceticism and piety, as well as his refusal to be appointed judge when forced to take it up, these are too well-known to be mentioned. May God bestow mercy on him.' But God knows best.

This is the first instance in Muslim's book where reference to a reporter is made by a distinctive description. We need to mention here a brief rule. Scholars of Hadith, *fiqh* and other disciplines say: it is permissible to mention a reporter by his appellation, nickname, description or affiliation which he dislikes when the purpose is to identify him, rather than it being employed in a derogatory sense. This is permissible, as it is needed. In the same way, it is permissible to mention the negative qualities of reporters when needed. Examples of such description are al-A[mash [the one with bleary eyes], al-A[raj [the lame], al-Ahwal [the cross-eyed], al-A[ma [the blind], al-Asamm [the deaf], al-Ashall [the one with a paralysed hand], al-Athram [the one with a missing front tooth], al-Zamin [the one with a chronic disease], al-Mafluj [the paralysed], Ibn [Ulayyah, etc. Some well-known books have been authored on the subject.

The same applies when you compare contemporaries, such as drawing a comparison between Ibn [Awn and Ayyub al-Sakhtiyani on the one hand with [Awf ibn Abi Jamilah and Ash[ath al-Humrani on the other. All

four were associates of al-Hasan and Ibn Sirin. The difference between the first and the second pairs with regard to status and accuracy of reporting is great indeed. However, [Awf and al-Ash[ath are graded as truthful and honest by scholars, but their status is as we have mentioned.[7]

7. Ibn [Awn's full name is [Abdullah ibn [Awn ibn Artaban. In his work, *al-Tambid*, Ibn [Abd al-Barr mentions that Ayyub al-Sakhtiyani used to sell hide and leather goods in Basrah, which earned him his name, al-Sakhtiyani. [Awf ibn Abi Jamilah is also known as [Awf al-A[rabi, or the Bedouin, but he was not a bedouin. Abu Jamilah's name was Bandawayh, but it is also said that his name was Zaribah. Ahmad ibn Hanbal said: '[Awf is trustworthy and his Hadith is acceptable'. Yahya ibn Ma[in and Muhammad ibn Sa[d said: 'He is trustworthy. His nickname is Abu Sahl'.

Al-Ash[ath is Abu Hani' ibn [Abd al-Malik of Basrah. Abu Bakr al-Burqani said: 'I said to al-Daraqutni: "[What do you say regarding] Ash[ath from al-Hasan?" He said: "There are three [of the same name] reporting from al-Hasan: Ash[ath al-Humrani, [Uthman's *mawl*a, is trustworthy; Ash[ath ibn [Abdullah al-Haddani of Basrah reports from Anas ibn Malik and al-Hasan: he is acceptable; and Ash[ath ibn Siwar of Kufah: he is acceptable, but he is the weakest of the three, but God knows best".'

Muslim makes clear that he has given these reporters' names and drew a comparison between them so that people would understand this point.

We have given these examples, naming these reporters, so that this may serve as a clear guide for anyone who is

unfamiliar with the methods followed by scholars to identify the status of people with regard to their scholarship. Thus, a scholar of repute is assigned the high grade he deserves and the one of moderate status is not given an unmerited rank. Everyone should be given their due rights and status.

[A'ishah is reported to have said: 'God's Messenger (peace be upon him) has told us to give people their due status'. Moreover, the Qur'an says: '*Above everyone who is endowed with knowledge there is One who knows all*'. (12: 76)

It is on the basis we have mentioned that we shall classify the reports you have requested of the hadiths of God's Messenger (peace be upon him).[8]

8. The hadith reported by [A'ishah has been mentioned in our Introduction. It refers to the fact that people have different rights according to their grades and status. This applies in some, or rather the majority, of its rulings. However, they are equal in matters of permission and prohibition which are well known, but God knows best.

When it comes to reporters who are suspect according to all or the majority of Hadith scholars, we will not bother to include their reports. Here we are referring to people such as [Abdullah ibn Miswar Abu Ja[far al-Mada'ini, [Amr ibn Khalid, [Abd al-Quddus al-Shami, Muhammad ibn Sa[id al-Maslub, Ghiyath ibn Ibrahim,

Sulayman ibn [Amr Abu Dawud al-Nakha[i and others accused of fabricating hadiths and inventing reports.[9]

9. All these mentioned by Muslim are discounted by all scholars of Hadith. Indeed, none would pay any attention to their reports because they are extremely weak and are infamous as fabricators of hadiths.

[Abd al-Quddus ibn Habib al-Kula[i al-Shami, Abu Sa[id, reported from [Ikrimah, [Ata' and others. Ibn Abi Hatim quotes [Amr ibn [Ali al-Fallas's statement: 'Scholars are unanimous in discrediting his hadiths'. This is the reporter named [Abd al-Quddus to whom Muslim is referring here. There is another reporter bearing the same name who is trustworthy. This one is [Abd al-Quddus ibn al-Hajjaj Abu al-Mughirah al-Khawlani al-Shami al-Himsi. He reported from Safwan ibn [Amr, al-Awza[i and others. His hadiths are reported by Ahmad ibn Hanbal, Yahya ibn Ma[in, Muhammad ibn Yahya al-Dhuhli, [Abdullah ibn [Abd al-Rahman al-Darimi and other senior scholars of Hadith. Ahmad ibn [Abdullah al-[Ujali, al-Daraqutni and others say that he is reliable. Both al-Bukhari and Muslim relate from him in their *Sa*hih anthologies.

Muhammad ibn Sa[id al-Maslub was from Damascus and known by his appellation, Abu [Abd al-Rahman, but other reports suggest that he was Abu [Abdullah or Abu Qays. There is much disagreement about his name and affiliation. Indeed, we do not know of anyone who was subject to more disagreement with regard to his name. The scholar [Abd al-Ghani al-Maqdisi quotes some scholars of Hadith as saying that his name is given in nearly one hundred forms. Abu Hatim al-Razi says: 'His hadiths are discredited. He was executed and crucified because of his disbelief'. Ahmad ibn Hanbal said: 'Abu Ja[far [the Abbasid caliph] executed him for his disbelief. His hadiths are fabricated'. Khalid ibn Yazid reports: 'I heard him say: "If I find a good statement I do not see anything wrong in attaching to it an invented transmission chain".' Ghiyath ibn Ibrahim was from Kufah and his appellation is Abu [Abd

al-Rahman. Al-Bukhari says about him in his book, *al-Tarikh*: '[Scholars] have ignored him'.

A *maw*du[hadith is one that is fabricated and invented. Someone may take a statement by someone else and quote it as a hadith, or he may do so with a statement he himself invents. Most, if not all, fabricated hadiths are self-evident; their poor language sufficient testimony.

It should be clear that to fabricate a hadith is forbidden according to the unanimous verdict of all scholars that qualify to take part in such an unanimous verdict. The deviant group, al-Karramiyyah, is the only one that permits such fabrication to encourage people to do good or to warn them against evil. They were imitated by some ignorant people who assumed the guise of asceticism, claiming that they did so to persuade people to be good. This is a false claim based on manifest stupidity and limitless ignorance. To refute their argument it is sufficient to cite the Prophet's words: 'Whoever deliberately attributes a lie to me shall take his place in Hell'. We shall explain this further presently.

The mark of rejection in a reporter's hadith is when his version is compared to that of others who are reliable and universally acceptable, and whereby his version differs greatly from theirs or hardly agrees with it. If the majority of his hadiths are of this type, then his hadiths are discarded, considered unacceptable and unusable.

Among this type of reporters are [Abdullah ibn Muharrar, Yahya ibn Abi Unaysah, al-Jarrah ibn al-Minhal Abu al-[Atuf, [Abbad ibn Kathir, Husayn ibn [Abdullah ibn Dumayrah, [Umar ibn Suhban and others who follow their suit, reporting hadiths that are unacceptable. We shall not consider their reports or pay any attention to them. What we know of the rules of

the authorities of Hadith scholarship with regard to the acceptability of a hadith reported by a single reporter is that the reporter should have reported some of the hadiths reported by reliable scholars who are known for their extensive memorization. If such a reporter has reported much concurring with their reports and then adds something that they have not reported, his addition is acceptable.[10]

10. Here Muslim refers to the sort of hadith that is rejected outright, describing it as *munkar*, which is the term used by Hadith scholars. Yet the same word may be used by some scholars to refer to a hadith reported by a single reliable reporter who is known to be accurate and meticulous. We may say the following about the reporters he mentions:

[Abdullah ibn Muharrar al-[Amiri was from Raqqah in Jazirah [in north-eastern Syria]. Abu Ja[far, the Abbasid caliph, appointed him the chief judge in Raqqah. He belonged to the generation that followed the Tabi[in. He reported from al-Hasan, Qatadah, al-Zuhri, Nafi[*mawl*a Ibn [Umar and other Tabi[in. Al-Thawri and many others reported from him, but the early authorities on Hadith agree to ignore his hadiths. Abu Unaysah, Yahya's father, was called Zayd. Al-Jarrah ibn Minhal was from Jazirah and reported from Tabi[in scholars. He attended al-Hakam ibn [Utaybah and al-Zuhri. Yazid ibn Harun reports from him. Al-Bukhari and others said: 'His hadiths are discredited'. [Umar ibn Suhban, who is also mentioned as [Umar ibn Muhammad ibn Suhban, was from the Aslam clan in Madinah. Scholars are agreed to discard his reports.

Muslim then said what may be summed up as an addition by a reliable and accurate reporter, and which is acceptable, while a report that is odd or peculiar is rejected. This is the correct view of a great many

scholars of Hadith, *fiqh* and *u*sul. We have already discussed and clarified this point in our Introduction, and we mentioned the different views concerning it as well as what is related to it, but God knows best.

Consider al-Zuhri, eminent as he was and with so many scholars of fine memories who are noted for their accuracy and reliability in reporting his and other scholars' narrations, and consider also Hisham ibn [Urwah. Their hadiths are well known to scholars and their disciples transmitted their hadiths with mostly full agreement among them. Consider then someone who attributes to both or one of them a number of hadiths that are totally unknown to any of their disciples, while he does not share with their disciples the authentic hadiths they report from them. The hadiths reported by such a person may not be accepted, but God knows best.

We have explained some aspects of the study of Hadith as established by its scholars. These should be known to anyone who wants to follow in the footsteps of such scholars and who is guided to do so. We shall, God willing, give further explanation and clarification in various places of the book, when we mention justified reports. We will do so when we come to these at the places where such explanation and clarification are more suitable.[11]

It would not have been easy for us to undertake what you have requested of scholarly and discerning

work, had it not been for the fact that we have seen the terrible work of many of those who claim to be scholars of Hadith. It is a duty that hadiths that are poor in authenticity and odd reports should be discarded. Narrators must limit themselves to transmit only authentic and well-known hadiths, as reported by reliable, honest and meticulous transmitters. Yet some of these know and acknowledge that much of what they say to the uneducated and to undiscerning people is rejected and copied from discredited people. The great scholars of Hadith, such as Malik ibn Anas, Shu[bah ibn al-Hajjaj, Sufyan ibn [Uyaynah, Yahya ibn Sa[id al-Qattan, [Abd al-Rahman ibn Mahdi and others have stated clearly that the reports of such a person must be discarded.

It is because of what we have informed you of such people who spread odd reports, with unknown and defective chains of transmitters, and address them to lay people who do not know their defects, that we are ready to undertake what you have requested.

11. The case Muslim mentions regarding al-Zuhri and Hisham is very clear and illustrates his purpose. He says that he has explained these aspects so that a person who wants to pursue Hadith study should be aware of them. As for his promise to add further explanations and clarifications in various places, this is something on which scholars have differed. Some are of the view that he passed away before attending to it, while others assert that he did so in the different sections of his work. We

have discussed this difference of opinion in the relevant Notes in our Introduction, but God knows best.



i. This verse addresses the Prophet, thus the first-person pronoun 'We' refers to God, while the 'you' refers to the Prophet.

CHAPTER 1

REPORTING MUST BE FROM RELIABLE TRANSMITTERS; WARNINGS AGAINST FALSE ATTRIBUTION TO GOD'S MESSENGER (PEACE BE UPON HIM)

You—may God, the Exalted, give you guidance—should know that everyone who can distinguish authentic reports from ones that are not so, and who knows who is a reliable reporter and who is suspect, must not transmit except those he knows to be authentic and whose reporters are reliable. He must discard reports that are transmitted by ones who are suspect or those who stubbornly follow deviant creeds.[12]

12. Muslim says: '*who can distinguish authentic reports from ones that are not so, and who knows who is a reliable reporter and who is suspect*'. This is not a case of repetition to confirm a point. The two parts have different meanings. A text may be correctly reported but some of the reporters mentioned in its chains of transmission may be suspect. In this case, the chains concerned are ignored.

Muslim then says that reports of '*those who stubbornly follow deviant creeds*'. This expresses his own view. Scholars of Hadith, *fiqh* and theology say that a person whose deviant creed takes him out of Islam altogether is unanimously rejected and his reports are unacceptable. As for the followers of deviant creeds that do not take them into disbelief,

scholars differ. Some scholars reject the reports of such people altogether because of their transgression. Their arguments in justification of their deviation are discounted. Other scholars accept the report of such a person if he does not justify telling lies in support of his creed or its followers, whether he advocates his creed or not. This view is reported to have been expressed by Imam al-Shafi[i as he said: 'I accept the testimony of the followers of deviant creeds except al-Khattabiyyah among the Shia because they approve giving false testimony in support of their followers'. Still other scholars say that the testimony of a follower of a deviant creed is acceptable if he does not advocate his creed, but if he advocates it, then his testimony is rejected. This view is subscribed to by the majority of scholars and it is the correct view.

Some of al-Shafi[i's disciples assert that 'Shafi[i scholars differ with regard to the acceptability of reports by a follower of a deviant creed who does not advocate it, but they are in agreement on rejecting the one who advocates it. Abu Hatim ibn Hibban said: 'An advocate [of a deviant creed] is rejected as a reporter by all our scholars. There is no disagreement among them on this'. As for the first view, it is exceedingly weak. In the two S*a*hih anthologies and in other books by eminent Hadith scholars, many followers of deviant creeds who did not advocate such creeds are accepted. Scholars of the past and contemporary ones accept their reports, listen to them and read from them, without objection.

The basis of our assertion that what we have just said is binding is found in what God says: '*Believers! If any transgressor comes to you with a piece of news, make sure of it first, lest you should wrong others unwittingly and then regret your action*'. (49: 6) He also said: '*Whom you consider acceptable as witnesses*', (2: 282) and '*Call to witness two persons of known probity from among*

yourselves'. (65: 2) All these Qur'anic texts confirm that a report by a transgressor must be discarded and that a testimony by a person who lacks probity is unacceptable. Although a report differs from a testimony in some ways, they are nonetheless the same in their most important aspects. A report by a transgressor is unacceptable according to scholars, and his testimony is discarded by them all. The Sunnah clearly indicates that odd reports must not be transmitted, just as the Qur'an requires the discarding of reports by transgressors. This is also stated in a well-known statement made by God's Messenger (peace be upon him): '**Whoever attributes to me a hadith that is seen to be a lie is one of the liars.**'[13]

13. Muslim said: '*Although a report differs from a testimony in some ways, but they are the same in their most important aspects*'. This statement is clear evidence of Muslim's high status and profound understanding. Report and testimony have certain aspects in common and differ in others. Both stipulate that the person concerned must be a Muslim who is sane and has attained puberty, a person of probity and integrity, and known to be accurate in the acquisition of the report or the subject of the testimony and in its delivery. They differ in stipulating freedom, gender, number, absence of suspicion and secondary reporting in the presence of the source. Thus, a report by a slave, a woman, a single person and a secondary source in the presence of the original who is the teacher is acceptable. The testimony of these is unacceptable except in certain cases of a woman with another. A testimony is rejected when there is some suspicion, such as a testimony against one's enemy, or a

testimony that prevents harm or brings benefit to the witness, or a testimony in favour of one's parent or child. Scholars differ on the acceptability of a blind person: al-Shafi[i and others reject it, while Malik and others accept it; but they are all in agreement that a report by a blind person is acceptable.

Islamic law draws this distinction between testimony and report because a testimony is peculiar to a certain case. Therefore, interest and suspicion are easily identified. By contrast, a report is common to the reporter and countless others, so as to negate any interest. All this is agreed by scholars whose views are to be considered. Some individual scholars disagree on some aspects. For example, a number of scholars of *u*sul, or legal theory, make it a condition that a reporter should have attained puberty at the time of learning the report. The unanimous view rejects this, stating that attaining puberty is required at the time of reporting, not learning. Some Shafi[i scholars make it permissible to accept the report of a young lad before puberty, but the view we have already stated is the one accepted by scholars generally. Al-Jubba'i of the Mu[tazilah and some of the Qadari scholars stipulate numbers for accepting reports. Al-Jubba'i states that a report must be stated by two people from two at every stage, while some Qadaris require four reporters from four at every stage. All these views are very weak, odd and baseless. The import of various religious texts and rational argument agree that a report by a single reporter should be implemented. Scholars outline their evidence in their books of *fiqh* and theology, making it absolutely clear. A large number of Hadith scholars and others have written long and short theses on the question of reports by single reporters and the requirement of implementing them.

[1–000]. Abu Bakr ibn Shaybah narrated: Waki[narrated; from Shu[bah; from al-Hakam; from [Abd al-Rahman ibn Abi Layla; from Samurah ibn Jundab. [H] Also Abu Bakr ibn Shaybah narrated: Waki[narrated;

from Shu[bah and Sufyan; from Habib; from Maymun ibn Abi Shabib; from al-Mughirah ibn Shu[bah: **both of them said: 'God's Messenger (peace be upon him) said this'.**[14] (i)

14. Muslim quotes this hadith: 'Whoever attributes to me a hadith that is seen to be a lie, then he is one of the liars', but he refers to it as an *athar*. He thus follows the universal view of Hadith and scholars of the early days and the great majority of later ones. They agree that the term *athar* applies to whatever is reported, whether it is attributed directly to God's Messenger (peace be upon him) or to one of his companions. However, *fiqh* scholars of Khurasan are of the view that it applies to what is quoted from a companion of the Prophet, but God knows best.

To introduce the transmitters mentioned in these two chains: Al-Mughirah ibn Shu[bah was one of a few Arabs known for their shrewdness. His appellation, i.e. *kunyah*, was Abu [Isa, but he was also known as Abu [Abdullah and Abu Muhammad. He died in 50 or 51 AH, 671 CE. He embraced Islam in year 5 AH, which witnessed the Confrontation at the Moat.

Samurah ibn Jundab ibn Hilal of the Fazarah clan of the Ansar was known as Abu Sa[id, Abu [Abdullah, Abu [Abd al-Rahman, Abu Muhammad and Abu Sulayman. He died in Kufah towards the end of Mu[awiyah's reign (i.e. around year 60 AH, 675 CE).

Sufyan, who is mentioned in this chain, is the one known as al-Thawri, Abu [Abdullah. Al-Hakam ibn [Utaybah was one of the best scholars and most devout of the Tabi[in generation. Habib ibn Qays Abu Thabit was a well known figure of the Tabi[in generation. Abu Bakr ibn [Ayyash said: 'There were three scholars in Kufah without peer: Habib ibn Abi Thabit, al-Hakam and Hammad; they were the ones competent to give rulings. Everyone acknowledged Habib's eminent position'.

These two chains of transmission reflect two interesting points of this aspect. All the reporters included in both chains belong to Kufah: the two companions of the Prophet and Muslim's two immediate teachers and all those in between with the exception of Shu[bah, who was from Wasit and moved to Basrah. There are numerous such cases in Muslim's S*a*hih anthology, and we shall point these out at the right places, God willing.

The second point is that each of the two chains of transmission includes a reporter from the Tabi[in generation who reports from one of the same generation. Again there are many cases like this in the S*a*hih. There may even be three scholars of the Tabi[in generation in the same chain, one reporting from the other, and there are many cases of this type as well, but these are not as numerous as the former type. We shall point these cases out as they occur. Indeed some chains of transmission include four Tabi[in scholars, but these cases are rare. The same situation also occurs with the Prophet's companions: we have numerous cases of chains of transmission in which one of his companions reports from another, and there are cases of chains that include three companions of the Prophet, and even four reporting from each other, but these last ones are very rare. I have grouped together the hadiths that include four companions of the Prophet or four Tabi[in in their chains of transmission and included them at the beginning of my commentary on al-Bukhari's S*a*hih, stating their full chains and their various reporters.

[Abd al-Rahman ibn Abi Layla was one of the most respected figures of the Tabi[in generation. [Abdullah ibn al-Harith said: 'I thought that no woman gave birth to anyone like him'. [Abd al-Malik ibn [Umayr said: 'I saw [Abd al-Rahman ibn Abi Layla in his circle, with a few of the Prophet's companions, including al-Bara' ibn [Azib, listening to him'. He died in 83 AH, 702 CE. His father, Abu Layla, was called Yasar, but other reports mention his name as Bilal or Bulayl or Dawud. It is also said that his name is uncertain. Abu Layla was killed in

the Battle of Siffin, fighting alongside [Ali. As for the frequently mentioned *fiqh* scholar, Ibn Abi Layla, his name is Muhammad, the son of [Abd al-Rahman, the one included in the first chain of transmission. Although he had his own *fiqh* school known after him, Hadith scholars rate him as a 'weak' reporter, but God knows best.

Abu Bakr ibn Abi Shaybah is called [Abdullah. Muslim reports much from him and from his brother [Uthman, but more from Abu Bakr. Indeed, both brothers were among al-Bukhari's teachers. They are called 'ibn Abi Shaybah' after their grandfather, but their father was Muhammad ibn Ibrahim ibn [Uthman ibn Khuwasti. They had a brother called al-Qasim, but he is rated as 'weak', and he is not mentioned in the chain of transmission of any hadith included in the S*a*hih. The grandfather, Abu Shaybah Ibrahim ibn [Uthman, was the judge of the city of Wasit in Iraq, but Hadith scholars rate him as 'weak', while his son, Muhammad, the three brothers' father, was rated as 'reliable' and was the chief justice of Persia. Abu Shaybah, his son and grandsons are all called [Absiyyun.

The two brothers, Abu Bakr and [Uthman, were highly rated scholars of Hadith. It is reported that approximately 30,000 people attended Abu Bakr's lectures. He was considered to be a better scholar and with a better memory than his elder brother, [Uthman. Abu Bakr died in 235 AH, 864 CE, while [Uthman died four years later. An interesting point about Abu Bakr is mentioned by al-Khatib al-Baghdadi: 'Among those who reported from Abu Bakr ibn Abi Shaybah were Muhammad ibn Sa[d, al-Waqidi's scribe, and Abu [Amr Yusuf ibn Ya[qub of Nishapur. Their deaths occurred 107 or 108 years apart',(i) but God knows best.

It should be noted that Muslim mentions two chains of transmission, each reaching to one of the Prophet's companions, then he said, 'they both said'. This is permissible without doubt and we discussed this in our Notes in the Introduction.

We have thus discussed the chains of transmission of this hadith and provided some information about some of the reporters they include. This, however, is not our main point of discussion, but as these are mentioned here for the first time, it is appropriate to highlight them.

The text of the hadith is translated as follows: 'Whoever attributes to me a hadith that is seen to be a lie, then he is one of the liars'. Some scholars read the hadith as meaning, 'then he is one of the two liars'. The two are whoever reports such a statement and the first one who invented the lie. However, it is better to refer to 'the liars' in the plural. Again the phrase 'that is seen to be a lie' may be read in Arabic as meaning, 'knowing it to be a lie'. What should be pointed out here is that a person who reports a hadith and knows or doubts that it is fabricated commits a sin, but if he does not know this and has no doubt about it, then he is free of sin, even though other people might know or think that it is fabricated.

The hadith stresses the enormity of lying. If a person clearly suspects that what he is reporting is fabricated and still reports it, then he is a liar. How else, when he is telling what did not happen. We shall, God willing, presently explain the nature of falsehood and what is related to attributing a fabrication to God's Messenger (peace be upon him).



i. This hadith is also related by al-Tirmidhi, 2662; Ibn Majah, 41.

i. This is perfectly possible. The one who died earlier listened to Abu Bakr shortly before his own death, while Abu Bakr was still young and the one who died later must have still been a young scholar when he attended Abu Bakr in his old age.

CHAPTER 2

THE SERIOUSNESS OF ATTRIBUTING A FALSE STATEMENT TO GOD'S MESSENGER (PEACE BE UPON HIM)

[2–1]. Abu Bakr ibn Abi Shaybah narrated: Ghundar narrated from Shu[bah. [H] Also Muhammad ibn al-Muthanna and Ibn Bashshar narrated; both said: Muhammad ibn Ja[far narrated from Shu[bah; from Mansur; from Rib[i ibn Hirash stating that he heard [Ali as he addressed the people and said: 'God's Messenger (peace be upon him) said: "**Do not attribute to me something I have not said. Whoever attributes to me what I have not said will enter the Fire**".'[i]

[3–2]. Zuhayr ibn Harb narrated to me: Isma[il, meaning Ibn [Ulayyah, narrated from [Abd al-[Aziz ibn Suhayb; from Anas ibn Malik who said: 'What prevents me from narrating much to you is that God's Messenger (peace be upon him) said: "**Whoever deliberately attributes to me what I have not said shall take his seat in the Fire**".'

[4–3]. Muhammad ibn [Ubayd al-Ghubari narrated: Abu [Awanah narrated from Abu Hasin; from Abu Salih; from Abu Hurayrah who said: 'God's Messenger

(peace be upon him) said: "**Whoever intentionally attributes to me a statement I did not say shall take his seat in the Fire**".'[ii]

[5–4]. Muhammad ibn [Abdullah ibn Numayr narrated: my father narrated: Sa[id ibn [Ubayd narrated: [Ali ibn Rabi[ah narrated: 'I came into the mosque when al-Mughirah was the governor of Kufah. Al-Mughirah said: "I heard God's Messenger (peace be upon him) say: '**A false attribution to me is unlike falsely attributing something to anyone else. Whoever intentionally attributes to me a statement I did not say shall take his seat in the Fire**'".'[i]

[6–000]. [Ali ibn Hujr al-Sa[di narrated to me: '[Ali ibn Mushir narrated: Muhammad ibn Qays al-Asadi narrated; from [Ali ibn Rabi[ah al-Asadi; from al-Mughirah ibn Shu[bah; from the Prophet giving a similar statement, but he did not mention "**A false attribution to me is unlike falsely attributing something to anyone else**".'[15]

15. In this chapter we have the hadith: 'Do not attribute to me something I have not said. Whoever attributes to me what I have not said will enter the Fire.' In another version: 'Whoever deliberately attributes to me what I have not said shall take his seat in the Fire'. And in another, 'Whoever intentionally attributes to me a statement I did not say ...'. And yet in another version, 'A false attribution to me is

unlike falsely attributing something to anyone else. Whoever intentionally attributes to me a statement I did not say shall take his seat in the Fire'.

The chains of transmission of this hadith include Ghundar. This is a nickname: his real name was Muhammad ibn Ja[far al-Hudhali of Basrah, and his appellation was Abu [Abdullah, but some say that he was known as Abu Bakr. It was Ibn Jurayj that gave him his nickname Ghundar. We report from [Ubaydillah ibn [A'ishah, from Bakr ibn Kulthum al-Sulami: 'Ibn Jurayj visited us in Basrah and people flocked to attend him. He reported a hadith from al-Hasan al-Basri, but people objected to this. Ibn [A'ishah said that Ibn Jurayj called him Ghundar on this occasion because he was most outspoken in denying what he said. Hence Ibn Jurayj said to him: "Be quiet, you Ghundar". The people of Hijaz call a person who is outspoken in objection Ghundar'. An interesting point mentioned about Ghundar is that he continued to fast on alternate days for fifty years. He died in the month of Dhul-Qa[dah 193 or 194 AH, 809 CE.

Another named transmitter is Rib[i ibn Hirash, who belonged to the [Abs tribe and lived in Kufah. He belonged to the Tabi[in generation and was highly respected. He never told a lie and he swore that he would not laugh until he knew his ultimate fate. Thus, he did not laugh until after he died. He had two brothers: Mas[ud and Rabi[. The latter swore not to laugh until he knew whether he would be in Heaven or Hell. The man who washed his body for burial said that as he was laid on a table to be washed he was all the time smiling until he and his assistants finished their task of preparing him. Rib[i died in 101 AH, 720 CE, but other reports mention that he died in 104 AH and still another report suggests that he died when al-Hajjaj was still the governor of Iraq. Al-Hajjaj died in 95 AH, 714 CE.

In the second version of this hadith, Muslim says: 'Zuhayr ibn Harb narrated to me: Isma[il, meaning Ibn [Ulayyah, narrated ...'. He thus identifies the reporter Isma[il by adding the words 'meaning Ibn

[Ulayyah', indicating that when the first reporter Zuhayr ibn Harb narrated the hadith he mentioned Isma[il without adding his mother's name. This is an example of the accuracy of reporting, and we have explained this in our Notes in the Introduction. Isma[il ibn Ibrahim ibn Sahm ibn Muqsim of the Asad Khuzaymah tribe was originally from Kufah but lived in Basrah. He is described by Shu[bah as 'the cream of *fiqh* scholars and the master of Hadith scholars'. His mother, [Ulayyah bint Hassan, was a sagacious woman from Shayban. Salih al-Murri and other dignitaries and scholars of Basrah used to visit her and she would sit and discuss issues with them.

Al-Khatib al-Baghdadi mentions an interesting point about scholars who reported from Isma[il. He says that these included Ibn Jurayj and Musa ibn Sahl al-Washsha, who died 129 or 127 years apart; and Ibrahim ibn Tahman, who died 110 years, or perhaps 125 years, before al-Washsha; and Shu[bah, who died 118 years before al-Washsha; and also [Abdullah ibn Wahb, who died 81 years before al-Washsha. Al-Washsha died on Friday, 1 Dhul-Qa[dah, 298 AH, 911 CE.

The reporters included in the chain of transmission of the next version include Muhammad ibn [Ubayd of the Ghubar clan of the tribe of Bakr ibn Wa'il. Muhammad lived in Basrah. Next is Abu [Awanah al-Waddah ibn [Abdullah who lived in Wasit in Iraq. Abu Hasin is the only one of this appellation. His own name was [Uthman ibn [Asim al-Asadi and he belonged to the Tabi[in generation and lived in Kufah. Abu Salih was Dhakwan al-Samman, or al-Zayyat. He belonged to Madinah and these two adjectives in his name, al-Samman and al-Zayyat, describe his profession as he used to export oil and clarified fat to Kufah. Al-Samman means 'dealer in clarified fat' and al-Zayyat means 'oil merchant'. He died in 101 AH, 720 CE. In the same class and close to his period were a number of people each of whom was called Abu Salih.

Abu Hurayrah was the first one to have this appellation, but there are great differences among scholars about his name and his father's

name, with nearly thirty different versions suggested, but perhaps the most reliable is [Abd al-Rahman ibn Sakhr. Ibn [Abd al-Barr said: 'Due to the endless difference about him, I cannot say that any of these suggestions is reliable, but the one I am happier with is that his name after adopting Islam was either [Abdullah or [Abd al-Rahman. Muhammad ibn Ishaq said that his name was [Abd al-Rahman ibn Sakhr, and it is on this that a number of scholars who wrote books about names and appellations have relied'. The same is stated by al-Hakim Abu Ahmad: 'The most reliable report we have is that his name was [Abd al-Rahman ibn Sakhr'.

The reason for giving him this appellation was that as a young boy he had a kitten he used to play with [Hurayrah means a small cat]. Abu Hurayrah had a merit in the fact that he was the Prophet's companion who related the largest number of his hadiths. Imam Baqi ibn Makhlad, a prominent hadith scholar of Andalus, included in his *al-Musnad* a total of 5,347 hadiths reported by Abu Hurayrah. None of the Prophet's companions reported a similar number or anything close to it. Imam al-Shafi[i said: 'Abu Hurayrah was the best memorizer of hadith in his time'. Abu Hurayrah lived close to Madinah, at Dhul-Hulayfah where he had a house. He died in Madinah in 59 AH, 679 CE, aged 87. Other reports suggest that he died in 57 or 58 AH, but the report suggesting that he died in 59 is more reliable. He was buried at al-Baqi[. [A'ishah, the Prophet's wife, died a short time earlier and he offered the *Janazah* Prayer [i.e. the prayer for a deceased person offered before burial] for her. During the Prophet's lifetime, he used to live at al-Suffah, the place next to the Prophet's Mosque where the Prophet housed his homeless companions who had migrated to Madinah to join him. In his book H*ilyat al-Awliy*a', Abu Nu[aym says: 'Abu Hurayrah was the spokesman of the people of al-Suffah and the best-known of its people'. But God knows best.

Text Explanation

So far we have discussed the chains of transmission of this hadith in its different versions, highlighting some information about its diffe-rent reporters. The text is a great statement by the Prophet and it is highly authentic. Indeed, it is described as 'recurrent', i.e. *mutwatir*, which is the highest grade of authenticity. In his hadith anthology, *al-Musnad*, Abu Bakr al-Bazzar mentions that no less than forty companions of the Prophet reported it directly from him. On the other hand, Imam Abu Bakr al-Sayrafi mentions in his commentary on al-Shafi[i's *al-Risalah* that more than sixty companions of the Prophet reported it from him. Abu al-Qasim [Abd al-Rahman ibn Mandah mentioned the name of its reporters, putting them at eighty-seven, then said 'and others'. Some scholars of Hadith mention that it is reported by sixty-two of the Prophet's companions including all the ten who were given the happy news of going to Heaven. No other hadith has been reported by all ten, and no other hadith has been reported by more than sixty of the Prophet's companions. Some even mention that it was reported by 200 of the Prophet's companions and the number still grows. Both al-Bukhari and Muslim enter it in their S*a*hih anthologies, quoting [Ali, al-Zubayr, Anas, Abu Hurayrah and others. However, Abu [Abdullah al-Humaydi, the author of *al-Jam*[*Bayn al-*S*a*hih*ayn*, says that its report by Anas is given only by Muslim, but he is incorrect. It is given by both, but God knows best.

The wording of the hadith quotes the Prophet as saying that such a person 'shall take his seat in the Fire'. This is given in Arabic in the imperative form, which is perfectly appropriate with the third person, even though such a person is not present to hear the imperative. Hence scholars say that the imperative here is meant as giving information, i.e. 'he shall take his seat'. Thus, the meaning being that the person concerned has condemned himself by his own action and he must prepare himself for such a fate. This is, indeed, asserted by the first

version of the hadith which says, 'will be in the Fire'. A different version states that for such a person 'a home is built in the Fire'.

What the hadith tells us is that the perpetrator of attributing to the Prophet a statement he did not say incurs the punishment of entry into Hell and that the punishment may be inflicted on him or her. God, the Benevolent, may pardon him and we cannot state absolutely that he will be in Hell. This applies to all warnings to perpetrators of serious and grave sins, other than deliberate disbelief. Regarding all such warnings of punishment in Hell, what we say is that this is the punishment incurred, and it may be inflicted or waived. If it is inflicted, the guilty person will not remain in the Fire forever. He will be released from it by God's grace. No one who dies as a believer in God's oneness incurs everlasting punishment in Hell. This is a rule universally agreed upon by Sunni scholars. Its evidence will be presently highlighted and discussed in the Book of Faith, God willing.

The hadith speaks of 'attributing to the Prophet something he did not say'. This is a lie, and scholars define lying as 'speaking of something in a way that is contrary to what it is, whether deliberately or unwittingly'. This is the view agreed by Sunni scholars, but the Mu[tazilah limit it to what is deliberate. The import of these hadiths for us is the fact that God's Messenger (peace be upon him) restricted the warning to the deliberate action. The action itself might be deliberate or by mistake. Well-known texts in the Qur'an and the Hadith, as well as the unanimous view of scholars, agree that no sin is incurred through forgetfulness or genuine mistake. Had the Prophet omitted to specify the deliberate lie, people might think that the sin also applies to the one who is unaware. Hence, he made sure that the sin is limited to the deliberate action. The versions that do not specify the deliberate falsehood are understood to be in line with those specifying deliberate action, but God knows best.

This hadith includes several points and rules. The first is that it establishes an important rule agreed to by the Sunnis whereby lying

includes giving untrue information about something intentionally or unintentionally. The second is that it shows the great seriousness of false attribution to God's Messenger (peace be upon him), stating that it is a grave sin. However, the perpetrator does not make himself an unbeliever by so doing, unless he considers his action as lawful. This is the well-known view of scholars of all schools. Shaykh Abu Muhammad [Abdullah al-Juwayni, Imam al-Haramayn's father, said that a person who deliberately attributes to the Prophet something he did not say takes himself outside Islam, i.e. becomes an unbeliever, by so doing. In fact, his son Abu al-Ma[ali [Abd al-Malik, widely known as Imam al-Haramayn, reports that his father was of this view and that he often said in his circle that whoever deliberately attributes something falsely to the Prophet becomes an unbeliever and is liable to capital punishment. Imam al-Haramayn considered his father's view as unsound and said that it is unshared by any contemporary scholar and is a grave error. The correct ruling is the one we quoted and agreed upon by the majority of scholars, but God knows best.

Meanwhile, a person who deliberately attributes a single hadith to the Prophet which the Prophet did not say is a transgressor. All his reporting is discounted and cannot be cited as evidence. But what if he genuinely repents and mends his ways? A group of scholars including Ahmad ibn Hanbal, Abu Bakr al-Humaydi, who was al-Bukhari's teacher and al-Shafi[i's colleague, and Abu Bakr al-Sayrafi, a prominent figure in the Shafi[i School of *fiqh*, maintain that his repentance has no effect. Such a person must never be accepted as a reporter of hadith and must always be considered as unreliable. Al-Sayrafi explains: 'When we reject a reporter for a proven lie, we will never again consider him acceptable because of his repentance; and when we grade someone as "weak" we will never upgrade him and make him reliable. This is something in which reporting hadith is different from being a witness'.

I could not find any evidence supporting the view of these scholars. It may be argued in its support that it is meant to show the enormity of

false attribution to the Prophet, as it makes what is falsely attributed part of Islamic law until the Day of Judgement, while the adverse effect of lying against anyone else or in testimony is limited, not general. I maintain that what those leading scholars say lacks solid foundation and runs contrary to recognized Islamic rules. The appropriate view is that genuine repentance is acceptable, and when it has been completed, the reports of such a repentant person become acceptable. The essential condition is that the repentance should meet the well-known conditions of genuine repentance, namely, desisting from forbidden action, regretting it and resolving not to do it again. This is the course that is consistent with the rules of Islamic law. It is unanimously agreed that a report by a person who has embraced Islam after having been a non-Muslim is acceptable. In fact, the great majority of the Prophet's companions belong to this category. Such a person is unanimously acceptable as a witness. There is no difference in this respect between reporting and giving testimony, but God knows best.

The third rule is that all false attribution to the Prophet is the same, whether the statement so attributed relates to any Islamic legislation or not, including what relates to admonition, encouragement to do good and warning against sin. All fabrication attributed to God's Messenger is a grave and ghastly sin according to all Muslims who are qualified to be consulted in any unanimous decision. This is the opposite of the false claims of the deviant al-Karamiyyah sect, who allege that it is acceptable to fabricate hadiths to encourage good deeds and warn against sin. Unfortunately, this erroneous view of theirs has been taken up by many ignorant people who claim to be ascetics, or who are described as such by some similarly ignorant people.

The basis of their grossly mistaken view is that one version of this hadith includes an added phrase: 'Whoever intentionally attributes to me a statement I did not say, so as to lead people astray, shall take his seat in the Fire'. Some of them claim that their action is a lie in support of the Prophet, not against him. What they claim, allege, do and cite in

evidence tells of their absolute ignorance and gross naivete. It shows that they have no knowledge of the basic rules of Islam. Indeed, this view combines a number of errors that only such stupid and unsound minds can entertain. In doing so, they violate the orders stated by God, the Mighty and the Sublime: '*Do not pursue that of which you have no knowledge. Man's ears, eyes and heart shall all be called to account*'. (17: 36) They also violate the clear rulings stated in these recurrent hadiths and other oft-reported hadiths denouncing perjury as a very grave sin. They also act contrary to the unanimous verdict of eminent scholars. They violate other irrefutable evidence forbidding saying an untruth and attributing it to an ordinary person. To do this to God's Messenger, whose statements are part of the religion and whose speech is revelation from on high, is a very serious offence. When their argument is examined, we realize that it includes lies against God Himself. He says of His Messenger (peace be upon him): '*He does not speak out of his own fancy. That [which he delivers to you] is nothing less than a revelation sent down to him*'. (53: 3–4) Most amazing is their claim that they lie in support of the Prophet. This betrays their ignorance of Arabic and the Islamic address, both of which confirm that their fabrication is against him.

As we have noted, they cite in support of their action a version of the hadith that includes the added phrase, 'so as to lead people astray'. Scholars respond to this in several ways, the best and most concise of these is that this addition is false according to the universally agreed view of Hadith scholars. It is not mentioned in any authentic report whatsoever. Second, Abu Ja[far al-Tahawi argues that had this addition been correct and authentic, it would serve to strengthen emphasis, as in the Qur'anic verse using the same expression: 'Who could be more wicked than one who, without any real knowledge, invents lies about God in order to lead people astray?' (6: 144) Third, the Arabic particle used in this phrase, *li*, meaning 'in order, so as, etc.' would not signify a purpose; rather it signifies a result. Thus, the phrase would mean that

the end result of their lying is to lead people astray. This particle is often used in the Qur'an in this sense. Indeed, the examples are too many to mention. On the whole, the view of these people is too grossly flawed and feeble to merit any refutation, but God knows best.

The fourth rule is that it is forbidden to report a fabricated hadith by a person who knows or strongly suspects that it is fabricated. Anyone who quotes a hadith which he knows or suspects to be fabricated without stating at the time of its quotation its status as fabricated is indeed included in the warning. Such a person is one of the liars attributing falsehood to God's Messenger. This is evidenced by the quoted hadith: 'Whoever attributes to me a hadith that is seen to be a lie is one of the liars'.

Scholars say that a person who wants to report or quote a hadith should make sure of it. If he determines that it is graded as 'authentic' or 'good' then he may say: 'God's Messenger said; or did ...'; or some other form of confirmation. If the hadith is graded as 'poor in authenticity', then the person quoting it must not say, 'the Prophet said; or did; or ordered; or prohibited'; or any similar form of confirmation. Instead he should say: 'It is reported, or mentioned, or he is said to have done ...' or 'We are told that ...' or any similar form.

Any person reading out hadiths should have sufficient knowledge of language, grammar and narrators' names to ensure that he quotes the Prophet correctly and does not attribute to him what he did not say. If he finds some mistake in the hadith as reported, it is generally agreed by scholars of the early days and contemporary ones that he should report the hadith correctly, without changing what is in the book. He should write on the margin that it so occurs but the correct form is so-and-so. When he reports it, he should mention how the hadith is stated in the book then add: 'but the correct statement is the following'. This is better all round. He may think that there is a mistake in the way the hadith is reported, but it may be correct in some way which someone else knows. Were we to approve altering what is written in books, some people who

have little knowledge may take advantage and alter what is in scholars' works.[i]

Scholars also say that a reporter or hadith reader who comes across a word which he is unsure of should read it as he thinks it to be, then say 'or as he [meaning the Prophet] actually said', but God knows best.

In the Notes we included in our Introduction, we discussed the different views concerning reporting a hadith in meaning, not literally, provided that the one doing so is fully knowledgeable. Scholars say that it is recommended for anyone who reports a hadith by meaning to add after it, 'or as the Prophet said', or words to this effect. This was done by the Prophet's companions and those who succeeded them. We note that many of the Prophet's companions, including al-Zubayr and Anas, were reluctant to report numerous hadiths, fearing that they may inadvertently make mistakes, or that they may forget. Although a person making a genuine mistake and one who is mistaken through forgetfulness does not incur a sin, he may be thought of as negligent or complacent. Forgetfulness may cause some rulings to apply to the forgetful person, such as fines for wasted articles, invalidity of ablution, etc. God, the Glorious, knows best.



i. Related by al-Bukhari, 106; al-Tirmidhi, 2660 and 3715; Ibn Majah, 31.
ii. Related by al-Bukhari in a longer version, 110 and 6197.
i. Related by al-Bukhari, 1291; al-Tirmidhi, 1000.
i. It should be remembered that Imam al-Nawawi wrote this long before the age of printing, when all books were manuscripts written in long hand. Yet his observation remains valid.

CHAPTER 3

THE PROHIBITION OF RELATING EVERYTHING ONE HEARS

[7–5]. [Ubaydullah ibn Mu[adh al-[Anbari narrated; my father narrated [H] Also, Muhammad ibn al-Muthanna narrated; [Abd al-Rahman ibn Mahdi narrated; both said: Shu[bah narrated; from Khubayb ibn [Abd al-Rahman; from Hafs ibn [Asim; from Abu Hurayrah who said: '**God's Messenger (peace be upon him) said: "It is sufficient of a lie for a person to relate everything he hears".**'

[8–000]. Abu Bakr ibn Shaybah narrated; [Ali ibn Hafs narrated; Shu[bah narrated; from Khubayb ibn [Abd al-Rahman; from Hafs ibn [Asim; from Abu Hurayrah; from the Prophet (peace be upon him): **the same.**

[9–000]. Yahya ibn Yahya narrated; Hushaym narrated; from Sulayman al-Taymi; from Abu [Uthman al-Nahdi who said: [Umar ibn al-Khattab said: '**A person says enough lies when he relates everything he hears**'.

[10–5]. Muhammad ibn al-Muthanna narrated: [Abd al-Rahman narrated; Sufyan narrated; from Abu Ishaq; from Abu al-Ahwas; from [Abdullah [ibn Mas[ud]

who said: 'A person says enough lies when he relates everything he hears'.[16]

16. The chains of transmission of the different versions of this hadith include Hushaym ibn Bashir al-Sulami from Wasit. His contemporaries and later scholars agree that he was a highly respected and meticulous scholar with a rich memory, but that he was misleading, i.e. *mudallis*. In this hadith he is quoting from Sulayman al-Taymi. As we mentioned in our Notes, a reporter described as 'misleading' is not accepted if he reports 'from' his teacher, unless his hearing from that teacher is differently proven. We also mentioned that when this occurs in either of the two S*a*hih anthologies, as in this case, it is taken for granted that this has been proven.

The chain also includes Abu [Uthman al-Nahdi, who was one of the eminent and highly respected scholars of the Tabi[in generation. His name was [Abd al-Rahman ibn Mull. He embraced Islam during the Prophet's lifetime but he did not meet the Prophet. He heard from many of the Prophet's companions, and many of the Tabi[in reported from him. He lived in Kufah, but when al-Husayn was killed, he moved to Basrah and said: 'I shall never live in a city where the Prophet's grandson was killed'. Imam Ahmad ibn Hanbal said: 'I do not know among the Tabi[in anyone who can match Abu [Uthman al-Nahdi or Qays ibn Abi Hazim. He is reported to have said: "I have reached 130 years of age and everything I knew has changed except my hope".' He died in 95 AH, 714 CE, or perhaps in 100 AH, but God knows best.

The other chain of transmission [hadith No. 10] includes [Abd al-Rahman from Sufyan from Abu Ishaq from Abu al-Ahwas from [Abdullah. The first reporter is [Abd al-Rahman ibn Mahdi, Abu Sa[id of Basrah, a famous scholar of Hadith and an imam in his own right. Sufyan is the highly respected scholar known as al-Thawri, who lived in Kufah. Abu Ishaq al-Sabi[i's name was [Amr ibn [Abdullah al-

Hamadani of Kufah. He was a highly eminent scholar of the Tabi[in generation. Ahmad ibn [Abdullah al-[Ujali mentions that Abu Ishaq heard from thirty-eight of the Prophet's companions. [Ali ibn al-Madini mentioned that Abu Ishaq reported from seventy or eighty scholars who were not quoted by anyone else. His name, al-Sabi[i, is taken from one of his ancestors, named al-Sabi[ibn Sa[b ibn Mu[awiyah. Abu al-Ahwas's name was [Awf ibn Malik al-Jushami, a Tabi[in scholar from Kufah. His father was a companion of the Prophet. [Abdullah is the well-known companion of the Prophet, [Abdullah ibn Mas[ud Abu [Abd al-Rahman.

[11–000]. Abu al-Tahir Ahmad ibn [Amr ibn [Abdullah ibn [Amr ibn Sarh narrated to me saying: Ibn Wahb narrated saying: Malik said to me: 'Know that a man who relates everything he heard cannot remain safe [of error]. He will never be an imam as long as he continues to relate everything he heard'.

[12–000]. Muhammad ibn al-Muthanna narrated: I heard [Abd al-Rahman ibn Mahdi say: 'No one attains to being an imam to be followed unless he refrains from reporting some of what he heard'.

[13–000]. Yahya ibn Yahya narrated; [Umar ibn [Ali ibn Muqaddam narrated; from Sufyan ibn Husayn who said: Iyas ibn Mu[awiyah said to me: 'I see that you are particularly fond of the Qur'an. Recite to me a surah and explain it so that I can assess your learning'. I did and he then said to me: 'Keep in mind what I am telling you. Beware of what is unbecoming in Hadith.

Rarely did anyone resort to it without himself becoming humiliated and his reporting rejected'.

[14–000]. Abu al-Tahir and Harmalah ibn Yahya narrated to me: Ibn Wahb narrated; Ibn Shihab reported to me; from [Ubaydillah ibn [Abdullah ibn [Utbah that [Abdullah ibn Mas[ud said: 'Whenever you tell people something that their minds cannot comprehend, it will inevitably test some of them'.[17]

17. Another chain of transmission [hadith No. 11] includes Ibn Wahb. He was Abu Muhammad [Abdullah ibn Wahb ibn Muslim, a *mawl*a of Quraysh who lived in Egypt. He was an eminent, meticulous and highly respected scholar.

In yet another chain of transmission [hadith No. 14] we have Yunus from Ibn Shihab from [Ubaydillah ibn [Abdullah ibn [Utbah. The first is Abu Yazid Yunus ibn Yazid, a *mawl*a of the Umayyah clan of the Quraysh who lived in Aylah. Ibn Shihab's full name was Muhammad ibn Muslim ibn [Ubaydillah ibn [Abdullah ibn Shihab of the Zuhrah clan of the Quraysh, who belonged to Madinah. He also resided in Syria and was a highly eminent imam of the Tabi[in generation. He met around ten of the Prophet's companions and he reported a large number of hadiths from other Tabi[in. In turn, he was reported by many Tabi[in. He was very diligent in learning, memorized greatly and was meticulous in his reporting. He patiently exerted strenuous efforts in learning and worship. He was also widely famous for his piety, generosity and humility. [Ubaydillah ibn [Abdullah ibn [Utbah was a highly respected imam and one of the seven famous *fiqh* scholars in Madinah during the Tabi[in generation.

When we examine the chains of transmission we note that the first one goes directly from Hafs to the Prophet, which makes the hadith a *mursal* one, i.e. with an incomplete chain. Hafs belonged to the Tabi[in. In the second chain, Hafs reports from Abu Hurayrah from the Prophet, which means that the chain is complete. In the first case [hadith No. 7], Muslim enters the hadith as reported by Mu[adh and [Abd al-Rahman ibn Mahdi, both from Shu[bah. Ghundar also reports it from Shu[bah as *mursal*. In the second case [hadith No. 8], the hadith is related from [Ali ibn Hafs from Shu[bah. Al-Daraqutni said: 'The correct one is the *mursal* from Shu[bah, as reported by Mu[adh, Ibn Mahdi and Ghundar.' I may add that Abu Dawud also entered it in his *Sunan* anthology with complete and incomplete chains of transmission. His incomplete chain is from Hafs ibn [Umar al-Numayri from Shu[bah and the complete chain is that which mentions [Ali ibn Hafs. When it is confirmed that it has been reported with incomplete and complete chains of transmission, then it is considered to be complete. This is the correct view mentioned by scholars of *fiqh*, *u*su*l* and a number of Hadith scholars. That most reporters leave it incomplete is immaterial, because giving a complete chain means that something is added through a reliable source, and this is perfectly acceptable. We have already clarified this point in our Notes, but God knows best.

In the second version [hadith No. 8], Muslim says after giving the chain of transmission, 'the same'. This is a valid reporting of the same text. We have already explained this in the Notes and how it is done.

The statement [in Hadiths Nos. 9 and 10], 'a person states enough lies' means that it is saying more than enough lies. In fact, they are too many. The hadiths warn against telling everything one hears, because we normally hear things that are true and others that are lies. So, when a man relates all that he has heard, he lies because he would say what has not taken place. We have explained that the people of the truth define lying as 'describing something as it is not'. This is not conditional on its

being deliberate or intentional. To do it deliberately is a condition for its being a sin, but God knows best.

Hadith No. 11 says: 'He will never be an imam as long as he continues to relate everything he heard'. This means that when a person relates everything he hears he will make many mistakes in what he reports. Therefore, scholars will abandon him and not uphold what he reports.

Hadith No. 13 quotes Iyas, who says to Sufyan: 'I see that you are particularly fond of the Qur'an'. The word used here, *kalifta*, means strong love and constant company. Linguists like Ibn Faris stress the strength of the feeling, while al-Zamakhshari says that it is a strong feeling of love coupled with hard effort. The advice given in this hadith is: 'Beware of what is unbecoming in Hadith'. The emphasis here is on what is unacceptable because it looks or sounds ugly or unbecoming. This is a warning against reporting hadiths that are questionable and whose reporters are criticized, suspected of telling lies or fabrications. Such reporters are discredited, abandoned and will inevitably feel humiliated, but God, the Glorious, knows best.



CHAPTER 4

THE PROHIBITION OF REPORTING FROM PEOPLE WHO ARE SUSPECT AND THE NEED TO BE CAUTIOUS WHEN LEARNING SUCH REPORTS

[15–6]. Muhammad ibn [Abdullah ibn Numayr and Zuhayr ibn Harb narrated to me, and both said: [Abdullah ibn Yazid narrated; Sa[id ibn Abi Ayyub narrated to me; Abu Hani' narrated to me; from Abu [Uthman Muslim ibn Yasar; from Abu Hurayrah that God's Messenger (peace be upon him) said: 'In later generations of my community there will be people who will relate to you things that neither you nor your ancestors ever heard. Beware of them'.

[16–7]. Harmalah ibn Yahya ibn [Abdullah ibn Harmalah ibn [Imran al-Tujibi narrated to me saying: Ibn Wahb narrated; Abu Shurayh narrated to me that he heard Sharahil ibn Yazid say: Muslim ibn Yasar reported to me that he heard Abu Hurayrah say: 'God's Messenger (peace be upon him) said: "There will be towards the end of time people who are deceivers and liars. They tell you things that neither you nor your ancestors ever heard. Beware of them. Never let them misguide you and never let them lead you astray"'.

[17–000]. Abu Sa[id al-Ashajj narrated to me; Waki[narrated; al-A[mash narrated; from al-Musayyab ibn Rafi[; from [Amir ibn [Abadah who said: [Abdullah [ibn Mas[ud] said: 'Satan may take the form of a man and he may come to a group of people and relate to them something fabricated. They will then disperse. Any of them may say: "I heard a man whose face I recognize but I do not know his name as he related [the following]".'[18]

18. The reporters mentioned in this chapter include Harmalah of the Tujib tribe, known as Abu Hafs, but some say that his appellation was Abu [Abdullah. He was an associate of Imam al-Shafi[i and he transmitted al-Shafi[i's well-known book on *fiqh*. Abu Shurayh, who reports from Sharahil, is known as [Abd al-Rahman ibn Shurayh ibn [Ubaydillah, who lived in Alexandria, Egypt and was known for his devotion and piety. We note that the chain of transmission of hadith No. 17 has two very interesting points: the first is that the entire chain is composed of people from Kufah, and the second is that the chain of transmission includes three reporters from the Tabi[in generation, reporting one from the other. These are al-A[mash, al-Musayyab and [Amir. These two points rarely occur in any chain of transmission.

Muslim's teacher, Abu Sa[id al-Ashajj, was, according to Abu Hatim, the leading Hadith scholar of his time. His name was [Abdullah ibn Sa[d ibn Husayn of the Kindah tribe.

[18–000]. Muhammad ibn Rafi[narrated to me; [Abd al-Razzaq narrated; Ma[mar narrated; from Ibn Tawus; from his father; from [Abdullah ibn [Amr ibn al-[As

who said: 'In the sea there are imprisoned satans who were tied up by Solomon. They may come out soon and give some recitation to people'.[19]

19. The chain of transmission of hadith No. 18 includes Ibn Tawus, whose name was [Abdullah. Like his father, he was a very devout person who cared little for the luxuries of this world. [Abdullah ibn [Amr ibn al-[As was a companion of the Prophet long before his father. An interesting thing about him is that he was only eleven or twelve years younger than his father.[ii]

[19–000]. Muhammad ibn [Abbad and Sa[id ibn [Amr al-Ash[athi together narrated to me; from Ibn [Uaynah. Sa[id said: Sufyan ibn Hisham ibn Hujayr narrated; from Tawus who said: 'This one [meaning Bushayr ibn Ka[b] came to Ibn [Abbas and read out to him some hadiths. Ibn [Abbas said to him: "Go back to hadith so-and-so". He went back to it then continued to read out to him. He again said to him: "Go back to hadith such-and-such". He went back to it, then said: "I am unsure: Do you know all I have read out except this one, or is it that you do not know any of what I read out except this one?" Ibn [Abbas replied: "We used to report from God's Messenger (peace be upon him) when no one fabricated anything and attributed it to him. When people took hard and easy courses, we stopped reporting his hadiths"'.

[20–000]. Muhammad ibn Rafi[narrated to me; [Abd al-Razzaq narrated; Ma[mar narrated; from Ibn Tawus; from his father that Ibn [Abbas said: 'We used to memorize hadiths and hadiths were learnt by heart from God's Messenger (peace be upon him). Now that you have taken hard and easy courses, it became almost impossible'.[i]

[21–000]. Abu Ayyub Sulayman ibn [Ubaydillah al-Ghaylani narrated to me; Abu [Amir [meaning al-[Aqadi] narrated; Rabah narrated from Qays ibn Sa[d; from Mujahid who said: 'Bushayr al-[Adawi came to Ibn [Abbas and he started to narrate hadiths, saying: God's Messenger said so-and-so, and God's Messenger said such-and-such. Ibn [Abbas neither listened to his speech nor looked at him. He said: "Ibn [Abbas, why do you not listen to me? I am narrating from God's Messenger (peace be upon him) and you would not listen?" Ibn [Abbas said: "There was a time when we looked hard at, and listened very attentively to anyone who said, 'God's Messenger (peace be upon him) said ...'. Now that people have taken hard and easy courses, we do not take from people anything beyond what we are sure of".'

[22–000]. Dawud ibn [Amr al-Dabbi narrated; Nafi[ibn [Umar narrated; from Ibn Abi Mulaykah who said: 'I wrote to Ibn [Abbas requesting him to write to me

[hadiths] and to withhold from me. He said: "An intelligent young man. I will be selective in what I write to him and will withhold from him". He called for the [book of] [Ali's judgements and wrote some items from it. He may look at something and say: "By God, [Ali could not have made such a judgement unless he had erred".'

[23–000]. [Amr al-Naqid narrated; Sufyan ibn [Uyaynah narrated; from Hisham ibn Hujayr; from Tawus who said: 'Ibn [Abbas was brought a book containing [Ali's judgements and he wiped it off except for this measure [Sufyan pointed with his arm]'.

[24–000]. Hasan ibn [Ali al-Hulwani narrated; Yahya ibn Adam narrated; Ibn Idris narrated; from al-A[mash; from Abu Ishaq who said: 'When people introduced such [false] matters after [Ali (may God be pleased with him), one of [Ali's associates said: "May God punish them! What fine scholarship they have distorted!"'

[25–000]. [Ali ibn Khashram narrated; Abu Bakr [meaning Ibn [Ayyash] narrated: 'I heard al-Mughirah say: 'None was truthful in what they reported of [Ali's statements (may God be pleased with him) except the disciples of [Abdullah ibn Mas[ud'.[20]

20. The chains of transmission of these hadiths include Abu [Amir al-[Aqadi, whose name was [Abd al-Malik ibn [Amr ibn Qays. He lived in Basrah and belonged to al-[Aqad tribe which was a branch of Bujaylah. Al-[Aqadi reports from Rabah ibn Abi Ma[ruf.

In hadith No. 22 we have in the chain of transmission Nafi[ibn [Umar, who belonged to the Jumah branch of the Quraysh, reporting from Ibn Abi Mulaykah, whose name was [Abdullah ibn [Ubaydillah ibn Abi Mulykah. Abu Mulaykah's name was Zuhayr ibn [Abdullah ibn Jud[an. This reporter was appointed as a judge by Ibn al-Zubayr when he ruled Hijaz. He also called the *adhan* during his time.

All the reporters of hadith No. 24 belonged to Kufah with the exception of Hasan ibn [Ali al-Hulwani. The chain of transmission includes [Abdullah ibn Idris ibn Yazid, who earned a great reputation as a meticulous and highly devout scholar. It is reported that when he was approaching death, he saw his daughter weeping. He said to her: 'Do not cry. I have read the Qur'an complete in this house 4,000 times'. Ahmad ibn Hanbal describes him as having an absolutely unique character.

Hadith No. 25 is reported by [Ali ibn Khashram, who was the nephew of Bishr ibn al-Harith al-Hafi and belonged to Marw in Khurasan. Another reporter in this chain is Abu Bakr ibn [Ayyash. There is much disagreement about his name, with more than ten different names suggested. His son, Ibrahim, reports that his father said to him: 'Your father never committed a gross indecency. For the last thirty years, he recited the Qur'an in full every single day'. It is also reported that he said to his son: 'Beware of disobeying God in this room. I have recited the Qur'an here 12,000 times'. It is also reported that when his daughter wept because of his approaching death, he said to her: 'Do not cry. Do you fear that God may punish me when I have read the Qur'an in full 24,000 times'.[i]

So far for the names of those mentioned in this chapter. The reader should not feel bored with learning the characters of such people whose mention invites God's mercy, or think that it is too long. For such a feeling to become permanent indicates lack of success. May God favour us with guidance to obey Him in all situations.

As for the meaning of the hadiths included, we may say first that hadith No. 16 mentions people who are 'deceivers and liars'. They mix their words so as to confuse their audience and mix what is right with what is false.

In hadith No. 18, the Prophet is quoted as saying: 'They [satans] may come out soon and give some recitation to people'. The Prophet uses here the word 'Qur'an' with an indefinite article. As *qur'an* in Arabic means something recited, it is rendered in English as 'some recitation', but these satans will try to make people think that what they are reciting is part of the Qur'an, but the Prophet wants people to realize that it is not so. The Prophet warns that this would soon come about.

Hadiths 19, 20 and 21 quote Ibn [Abbas describing people as having taken 'hard and easy courses'. In fact Ibn [Abbas uses a concise metaphor speaking of people riding camels: some of them are well trained and easy to ride while others are hard to manage. However, the overall sense of the hadiths is that of people going in different directions. The metaphor serves him well to impart the required meaning. He then says that 'it became almost impossible'. What he meant is that to steer the right course has become very difficult, nearly impossible. Hence, he says in one hadith that he stopped relating the Prophet's hadiths, and in another that he would only accept what he knew to be authentic. The Arabic word Ibn [Abbas uses in hadith No. 20 is *hayhat*, translated as 'almost impossible'. Linguists say that it indicates something too far. I have discussed its meaning and usage at length in my book *Tahdhib al-Asma' wal-Lughat*.

Ibn [Abbas mentions a time when people were eager to learn from those who reported the Prophet's hadiths. This was before certain

groups resorted to fabrication and false attribution to the Prophet.

In hadith No. 22, Ibn Abi Mulaykah requests Ibn [Abbas to write to him some hadiths but he wanted him to be selective. This pleased Ibn [Abbas and he praised the writer as an intelligent young man. Imam Abu [Amr ibn al-Salah said that Ibn Abi Mulaykah 'wanted him to withhold what different groups and deviant people might exploit'. Were Ibn [Abbas to write such statements, they would become well-known, leading to much controversy. Essentially, it was not necessary for them to be written for Ibn Abi Mulaykah: if he needed to know any of them, he could learn verbally from Ibn [Abbas.

Ibn [Abbas made his selection from a book that contained [Ali's judgements, but commented on some of these entered in the book by saying: 'By God, [Ali could not have made such a judgement unless he had erred'. This means that only an erring person could have made such a judgement, and [Ali would not have made it without it being known that he had deviated from the right course of Islam. As it is well-known that he did not deviate, then it is clear that he did not make this judgement. In hadith No. 23, Ibn [Abbas wiped off [deleted] those judgements which he felt were fabricated leaving only a small number of them, estimated by Sufyan as the length of an arm. Apparently, the book was written in a long scroll.

In hadith No. 24, one of [Ali's associates is quoted as saying: 'May God punish them! What fine scholarship they have distorted!' He refers to what the Shia, particularly the more extreme of them, introduced of false and fabricated statements, attributing them to [Ali. They mixed these with what was authentically reported of his knowledge in such a way that it was no longer possible to distinguish what was falsely attributed to him from what was authentic. The person quoted here invoked God's punishment on such people. Taken literally, his word would be translated as 'May God fight them'. *Q*adi [Iyad said that this means 'God curses them', but some scholars say that it means 'God expels them', or 'God kills them'. According to him, these people—and

there were many—have incurred this through their horrible actions. Otherwise, it is not permissible to curse a Muslim.

In hadith No. 25, al-Mughirah ibn Muqsim al-Dabbi says: 'None was truthful in what they reported of [Ali's statements (may God be pleased with him) except the disciples of [Abdullah ibn Mas[ud'. This statement may also be read as 'None was believed in of what was reported ...'.

The total sum of the rulings in this chapter as reported by an unknown person is unacceptable. It is imperative to take every precaution when accepting any hadith. Hadiths are accepted only when reported by competent scholars. Reporters who have been graded as 'weak' or 'suspect' should not be quoted, but God knows best.

i Related by Ibn Majah in his Introduction, p. 27.

ii Such reports of ages should be taken as they are without crediting them with great accuracy. The Arabs of the time did not have a recognized calendar and they did not have a register of births and deaths. Yet it is not beyond the realm of probability that a boy of 12 becomes a father, especially in hot climate countries.

i These reports sound exaggerated. Reading the Qur'an in full in one day is possible, but certainly difficult. To continue to do so, day after day for thirty years would be very tasking. To read it 24,000 times requires sixty-eight years at the rate of once a day. Moreover, the story about the reporter's daughter weeping is mentioned about two different people. However, Abu Bakr ibn [Ayyash was one of the leading teachers of the the Qur'an and its recitation in Kufah. He was the first disciple of [Asim, the leading reciter of the Qur'an.



CHAPTER 5

TRUE TRANSMISSION IS A PART OF RELIGION; REPORTING IS ACCEPTABLE ONLY FROM RELIABLE PEOPLE; FAIR CRITICISM OF REPORTERS IS PERMISSIBLE AND A DUTY IN DEFENCE OF THE DIVINE LAW

[26–000]. Hasan ibn al-Rabi[narrated; Hammad ibn Zayd narrated; from Ayyub and Hisham; from Muhammad. Also Fudayl narrated; from Hisham. He said: And Makhlad ibn Husayn narrated; from Hisham; from Muhammad ibn Sirin who said: '**This discipline is about [the essence of] religion. Be careful from whom you learn your religion**'.[21]

21. Hisham, who is mentioned in hadith No. 26, is Hisham ibn Hassan al-Qurdusi, and Muhammad is Ibn Sirin. The one who says Fudayl narrated and Makhlad narrated is Abu [Ali Fudayl ibn [Iyad, who was famous for his devotion and asceticism.

[27–000]. Abu Ja[far Muhammad ibn al-Sabbah narrated; Isma[il ibn Zakariyya' narrated; from [Asim al-Ahwal; from Ibn Sirin, who said: '**They [scholars] did not ask about chains of transmission, but when the community was in strife, they said: name your**

people for us. The people of the Sunnah are distinguished and their hadiths are accepted; and the supporters of deviant creeds are rejected'.[22]

22. As for the statement in hadith No. 27, 'the supporters of deviant creeds are rejected', we have discussed this in our Introduction, clarifying the different views in this regard.

[28–000]. Ishaq ibn Ibrahim al-Hanzali narrated; [Isa (who is Ibn Yunus) narrated; al-Awza[i narrated; from Sulayman ibn Musa, who said: 'I met Tawus and said to him, "This person narrated to me such-and-such". He said: "If he is meticulously accurate and of sound faith, take what he tells you"'.[23]

23 Ishaq ibn Ibrahim al-Hanzali, mentioned in hadith No. 28, is better known as Ibn Rahaweih. He was a highly eminent imam of Hadith scholarship, greatly distinguished among his contemporaries for the wealth of his Hadith memorization.

Al-Awza[i is Abu [Amr [Abd al-Rahman ibn [Amr ibn Yuhmid, from Damascus in Syria. He was the universally agreed imam of the people of Syria. He lived in Damascus, out of its al-Faradis Gate, then moved to Beirut living there as a soldier ready for jihad. No one disputes his status as a leading scholar of high eminence. Scholars of earlier generations spoke much about his piety, devotion and advocacy of every right cause, as well as his vast knowledge of Hadith and *fiqh*, as well as his diligent following of the Sunnah. He was well respected by the leading scholars of his time in all countries. We have reported from more than one source that he gave fatwas on 70,000 cases. He reported from

the best known Tabi[in scholars while Qatadah, al-Zuhri and Yahya ibn Abi Kathir, all of whom were Tabi[in, reported from him, although he did not belong to the Tabi[in generation. This is a case of older scholars reporting from younger ones.[i]

The statement by Tawus compares hadith reporters to businessmen. If a businessman is known to be of high financial standing and trustworthy, then one deals with him without fear. Likewise, the reports of a hadith scholar who is accurate, meticulous and reliable should be taken.

[29– 000]. [Abdullah ibn [Abd al-Rahman al-Darimi narrated; Marwan (meaning Ibn Muhammad al-Dimashqi) narrated; Sa[id ibn [Abd al-[Aziz narrated; from Sulayman ibn Musa, who said: 'I said to Tawus: "This person narrated to me such-and-such". He said: "If your friend is meticulously accurate and of sound faith, take what he tells you"'.[24]

24. The chain of transmission of hadith No. 29 features Abu Muhammad, [Abdullah ibn [Abd al-Rahman al-Darimi, the author of *al-Musnad*, one of the main Hadith anthologies, who belonged to Samarqand, but he is named after Darim ibn Malik ibn Hanzalah. Al-Darimi was one of the best authorities on Hadith in his time, with very few aspiring to his status in this respect. Raja' ibn Murajja said: 'I do not know anyone who is a better authority on the Prophet's Hadith than al-Darimi'. Abu Hatim said: 'He was the imam of his time'. Abu Hamid ibn al-Sharqi said: 'Khurasan produced five of the great scholars of hadith: Muhammad ibn Yahya, Muhammad ibn Isma[il [al-Bukhari], [Abdullah ibn [Abd al-Rahman, Muslim ibn al-Hajjaj and Ibrahim ibn Abi Talib. Muhammad ibn [Abdullah said: 'Al-Darimi excelled us in his

memorization and piety'. Al-Darimi was born in 181 AH and died in 255 AH (797–869 CE).

[30–000]. Nasr ibn [Ali al-Jahdami narrated; Al-Asma[i narrated; from Ibn Abi al-Zinad; from his father who said: 'I met in Madinah one hundred people, every one of whom is trustworthy, but their reporting of Hadith is not accepted. It is said of such a person, "He is not in this line".'[25]

25. Nasr ibn [Ali al-Jahdami was the Judge of Basrah and a highly respected scholar. The Abbasid caliph, al-Musta[in, sent to the Governor of Basrah to send Nasr ibn [Ali to Baghdad because he wanted to appoint him as the chief justice. The governor informed him of this. He said: 'First, let me go home to pray for God's guidance on this matter'. He went home around noon where he prayed two voluntary *rak*[*ahs* and prayed: 'My Lord, if what You have for me is good, gather me to Yourself'. He then went to sleep. His family came to wake him up but found him dead. This took place in the month of Rabi[II, 250 AH, 864 CE.

Al-Asma[i's name was [Abd al-Malik ibn Qurayb ibn [Abd al-Malik of Basrah. He was one of the leading scholars of Arabic linguistics and literature. Al-Shafi[i said: 'I have not met in these quarters a more eloquent person than al-Asma[i'. He is reported to have said that he knew 16,000 poems by heart.

Abu al-Zinad's name was [Abdullah ibn Dhakwan and his appellation was Abu [Abd al-Rahman. Although he disliked his other appellation, Abu al-Zinad, he was nonetheless best known by it. He belonged to the Quraysh as an ally, but lived in Madinah. Al-Thawri used to refer to him as *Amir al-Mu'minin* in Hadith scholarship. The

title *Amir al-Mu'minin* was normally given to the caliph, i.e. the overall ruler. So when it was given to someone to apply to a certain field of knowledge or scholarship, it indicated that he was the leading person in that speciality. Al-Bukhari said: 'The best chain of transmission of the hadiths reported by Abu Hurayrah is Abu al-Zinad, from al-A[raj, from Abu Hurayrah'. In this hadith Abu al-Zinad's son, [Abd al-Rahman, reports from him. In fact, Abu al-Zinad had three sons reporting from him: [Abd al-Rahman, Qasim and Abu al-Qasim.

[31–000]. Muhammad ibn Abu [Umar al-Makki narrated; Sufyan narrated. Also Abu Bakr ibn Khallad al-Bahili narrated to me (his text) and said: 'I heard Sufyan ibn [Uyaynah [reporting] from Mis[ar: he said: 'I heard Sa[d ibn Ibrahim say: "Only the reliable may report from God's Messenger (peace be upon him)".'[26]

26. Mis[ar's full name was Abu Salamah Mis[ar ibn Kidam al-Hilali al-[Amiri, who lived in Kufah. He is generally described as a scholar of high standing, rich knowledge and as being meticulous.

The hadith says: 'Only the reliable may report from God's Messenger'. This means that the reports of those who are agreed to be reliable are accepted.

[32–000]. Muhammad ibn [Abdullah ibn Quhzadh from Marw narrated to me, saying: I heard [Abdan ibn [Uthman say: I heard [Abdullah ibn al-Mubarak say: 'True transmission is part of religion. Without transmission, everyone would say what they wish'.[27]

27. Hadith No. 32 gives us an interesting point in the fact that its complete chain of transmission from my own teacher Abu Ishaq Ibrahim ibn [Umar ibn Mudar to the end consists of scholars from Khurasan. I have already stated that my chain of transmission from my own teacher up to Muslim were from Nishapur in Khurasan, and the three mentioned in this chain of transmission, Muhammad, [Abdan and Ibn al-Mubarak were from Marw in Khurasan. Such a feature is very rare these days.

Muhammad ibn [Abdullah ibn Quhzadh died, according to Ibn Makula on Wednesday 10 Muharram 262 AH, 876 CE, which means that Muslim died five and a half months before his teacher.

[Abdan was a nickname of Abu [Abd al-Rahman [Abdullah ibn [Uthman ibn Jablah. Al-Bukhari says in his *Tarikh* that [Abdan died in 221 or 222 AH, 837 CE.

Ibn al-Mubarak's full name was Abu [Abd al-Rahman [Abdullah ibn al-Mubarak ibn Wadih al-Hanzali, a great imam who combined many virtues and noble characteristics. He learnt from a large number of the Tabi[in and a larger number of eminent scholars. Also some of his teachers and the imams of his time, such as Sufyan al-Thawri and Fudayl ibn [Iyad, reported from him. Scholars agree that he was of the highest grade of scholars. Al-Hasan ibn [Isa said that a number of his colleagues, such as al-Fadl ibn Musa, Makhlad ibn Husayn and Muhammad ibn al-Nadr, said one day: 'Let us list Ibn al-Mubarak's good qualities'. They agreed that he excelled in scholarship, *fiqh*, literature, linguistics, poetry, fine expression, asceticism, piety, fairness, night worship and devotion. He also held strong views, refrained from involving himself in what did not concern him and had little disagreement with his friends. Al-[Abbas ibn Mus[ab said: 'Ibn al-Mubarak combined excellence in Hadith, *fiqh*, Arabic and history, in addition to his excellence in business, and he was courageous, generous and loved by opposed groups. Muhammad ibn

Sa[d said: 'Ibn al-Mubarak wrote numerous books on different subjects and across various disciplines'.

[32(R)–000]. Muhammad ibn [Abdullah narrated; al-[Abbas ibn Abi Rizmah narrated: I heard [Abdullah say: 'The deciding factor between us and the others is the legs, meaning the chains of transmission'.

Muhammad said: I heard Abu Ishaq Ibrahim ibn [Isa al-Talaqani say: 'I said to [Abdullah ibn al-Mubarak: Abu [Abd al-Rahman, a hadith is reported [as follows]: "A part of dutifulness after being dutiful is that you pray on behalf of your parents along with your own prayer and fast on their behalf with your own fasting".' [Abdullah said [to me]: 'Abu Ishaq! who reported this?' I said: 'This hadith is reported by Shihab ibn Khirash'. He said: 'He is reliable, but from whom does he report it?' I said: 'From al-Hajjaj ibn Dinar'. He said:

'He is reliable, but from whom does he report it?' I said: 'From God's Messenger (peace be upon him)'. He said: 'Abu Ishaq! Between al-Hajjaj ibn Dinar and the Prophet (peace be upon him) are wide deserts that break the backs of [many] mounts, but there is no disagreement about charity'.

And Muhammad said: I heard [Ali ibn Shaqiq say: I heard [Abdullah ibn al-Mubarak say to a multitude of people: 'Abandon any hadith you hear from [Amr ibn

Thabit, because he used to revile people of the early generations'.[28]

28. We note that hadith No. 32 is repeated. The second version is attributed to [Abdullah, that is Ibn al-Mubarak. He said: 'The deciding factor between us and others is the legs, meaning the chains of transmission'. His words mean that if they provide a sound chain of transmission, we will accept the hadith they report. Otherwise, we reject it. He thus gives a metaphor describing a hadith as an animal who cannot stand without proper legs. Likewise, a hadith cannot stand without a sound chain of transmission.

The discussion between al-Talaqani and Ibn al-Mubarak confirms that no hadith may be acceptable without a sound chain of transmission. Ibn al-Mubarak gives another fine metaphor, describing the gap between the last reporter mentioned in the chain, al-Hajjaj ibn Dinar, and the Prophet as deserts, in the plural, which meant that people cannot cross them without great difficulty, because their mounts are bound to perish before they can travel such vast distances. Al-Hajjaj belonged to the generation that came after the Tabi[in, i.e. there were two generations between him and the Prophet. So how could he report from the Prophet directly?

Ibn al-Mubarak then says: 'There is no disagreement about charity'. This means that, as reported the hadith cannot be taken as evidence. However, if a person wants to be dutiful to his deceased parents, he may give s*adaqah*, or charity, on their behalf. Such action is credited to the deceased when done on his or her behalf. This is the right view.

In his book, *Al-*Ha*w*i, the Chief Justice Abu al-Hasan al-Mawardi, a Shafi[i scholar from Basrah, mentions that some scholars of theology maintained that no reward may be credited to anyone after death. This is absolutely wrong and contrary to the clear texts in the Qur'an and the Sunnah, as well as to the universal view of the Muslim community.

Hence, no attention should be paid to this view. As for prayer and fasting, al-Shafi[i and the great majority of scholars are of the view that they may not be offered on behalf of a dead person and their reward is not credited. If the fast is a duty the deceased did not fulfil during his lifetime and then his immediate relative, or someone assigned by him, fulfils this duty on behalf of the deceased, al-Shafi[i gives two views: the better known one is that it is invalid, while the more correct one, according to the more meticulous of al-Shafi[i's later followers, is that it is valid. We will discuss this further in the Book of Fasting, God willing.

As for reciting the Qur'an on behalf of a dead person, the well-known view according to al-Shafi[i's School of *fiqh* is that its reward is not credited to the deceased. However, some al-Shafi[i scholars maintain that its reward is credited to the deceased. Indeed a good number of scholars are of the view that the reward for all acts of worship, including prayer, fasting and reciting the Qur'an, is credited to a dead person when they are offered on their behalf. In his S*a*hih, al-Bukhari enters a hadith mentioning that Ibn [Umar ordered a woman to offer prayers on behalf of her mother who died without attending to some prayers. *Al-*H*awi's* author reports that [Ata' ibn Abi Rabah and Ishaq ibn Rahawayh ruled that prayer on behalf of a dead person is valid.

In his book, *Al-Inti*s*ar*, Shaykh [Abdullah ibn Muhammad ibn Hibatullah ibn Abi [Asrun, of al-Shafi[i's School, supports this last view. Imam Abu Muhammad al-Baghawi, also a Shafi[i scholar, says in his book, *Al-Tahdhib*, that it may be appropriate that for each prayer omitted by a dead person his relative may give a reasonable measure of food to the poor. However, all these views lack sound evidence in support. They are simply stated on the basis of analogy with supplication, charity and offering pilgrimage. When any of these three is offered on behalf of a dead person, its reward is credited to the deceased according to the unanimous view of scholars. The evidence in support of al-Shafi[i and scholars who agree with him is the Qur'anic verse that says: '*Man will only have what he strives for*'. (53: 39) In addition, they

cite in evidence the hadith that says: 'When a person dies his action ends except in one of three ways: a continuous act of charity, a useful contribution to knowledge and a dutiful child who prays for him'.

Scholars of al-Shafi[i's School of *fiqh* hold different views regarding the case of a person who is performing pilgrimage on behalf of someone else [as in the case of a chronically ill person who pays someone to perform pilgrimage on his behalf]. If the one performing the pilgrimage offers a prayer of two *rak*[*ahs*, which is recommended after doing the t*awaf*, is the reward for this prayer credited to the one who actually performed the pilgrimage or to the one who has paid him to perform the pilgrimage on his behalf?[i]

i A large district of Beirut, the capital of Lebanon, is named after him.

i The point here is that this prayer is not part of the pilgrimage. Hence, the question: when the deputy does something that is recommended after an act of pilgrimage, who receives its reward: the deputy, as he is doing something extra, or the one on whose behalf he is offering the pilgrimage, since the deputy could not have offered this prayer without being asked to do the pilgrimage on that person's behalf?

CHAPTER 6

EXPOSING THE FLAWS OF HADITH REPORTERS

[33–000]. Abu Bakr al-Nadr ibn Abi al-Nadr narrated to me: Abu al-Nadr Hashim ibn al-Qasim narrated to me; Abu [Aqil, Buhayyah's friend, narrated: 'I was sitting with al-Qasim ibn [Ubaydillah and Yahya ibn Sa[id when Yahya said to al-Qasim: "Abu Muhammad, it is unbecoming of someone like you, grave indeed, that you should be asked about something in this religion and you will have no knowledge of it and no relief; or no knowledge and no solution". Al-Qasim said to him: "Why is that?" He said: "Because you are the son of the two great imams, Abu Bakr and [Umar". Al-Qasim said to him: "What is more unbecoming than that in the sight of those who know God's message is that I should answer without knowledge, or I take from one who is unreliable". [Yahya] remained silent, giving no answer'.[29]

29. Abu al-Nadr's name is Hashim ibn al-Qasim and he is the grandfather of Abu Bakr who reports this hadith. It should be said that Abu Bakr was his name, not an appellation by which he was known, although some scholars say that his name was Ahmad or Muhammad.

Buhayyah, Abu [Aqil's friend, was a woman who reported from [A'ishah, the Prophet's wife. It is said that it was [A'ishah who called her Buhayyah. Abu [Aqil was her *mawl*a, i.e. former slave, and he reported from her. His name was Yahya ibn al-Mutawkkil, from Madinah. He was graded as 'weak' by Yahya ibn Ma[in, [Ali ibn al-Madini, [Amr ibn [Ali, [Uthman ibn Sa[id al-Darimi, Ibn [Ammar and al-Nasa'i. It may be asked: why does Muslim include a hadith reported by such a person when all these authorities have rated him as weak? The answer is twofold: the first is that Muslim might not have seen an explanation for his rejection, and rejection is unacceptable unless explained. The second is that Muslim does not include this hadith as main evidence, but rather as supporting one.

The first hadith describes al-Qasim ibn [Ubaydillah as the son of the two great imams, Abu Bakr and [Umar, while the second uses the same description but means [Umar and Ibn [Umar. There is no conflict between the two descriptions. Al-Qasim was Ibn [Ubaydillah ibn [Abdullah ibn [Umar ibn al-Khattab. As such he was the descendant of [Umar and Ibn [Umar. His mother was Umm [Abdullah bint al-Qasim ibn Muhammad ibn Abu Bakr al-Siddiq. Thus, Abu Bakr was his great-grandfather on his mother's side, while [Umar was his great-grandfather on his father's side, and [Abdullah ibn [Umar was his grandfather. May God be pleased with them all.

[34–000]. Bishr ibn al-Hakam al-[Abdi narrated to me: 'I heard Sufyan ibn [Uyaynah when he said: "It has been reported to me from Abu [Aqil, Buhayyah's friend, that people asked a son of [Abdullah ibn [Umar about something which he did not know". Yahya ibn Sa[id said to him: "I find it really serious that you, the son of two great imams (meaning [Umar and Ibn [Umar) are asked about something

and you do not know it". He said: "By God, it is far more serious in God's sight and in the sight of anyone who knows God's message that I should answer without knowledge, or say something I am unsure of". He added that Abu [Aqil Yahya ibn al-Mutawakkil was present when they said this'.[30]

30. In the second hadith, Sufyan says that the information was reported to him, but he does not name the reporter. As such, it is a report from someone who is unknown and as such it is unacceptable. Once more, it is given by way of supporting evidence, confirming the first hadith.

[35–000]. [Amr ibn [Ali, Abu Hafs, narrated: 'I heard Yahya ibn Sa[id say: "I asked Sufyan al-Thawri, Shu[bah, Malik and Ibn [Uyaynah about a person who is unsolid in [his reporting of] Hadith. Someone may come to me and ask about him. They said: 'Tell of him that he is not solid'".'

[36–000]. [Ubaydillah ibn Sa[id narrated: 'I heard al-Nadr say: "Ibn [Awn was standing at the lower step next to the door when he was asked about a hadith reported by Shahr. He said: 'They have criticized Shahr. They have criticized Shahr'."'[i]

Muslim (may God bestow mercy on him) said: 'People spoke much about him. They have found fault with him'.[31]

31. Ibn [Awn was Abu [Awn [Abdullah ibn [Awn ibn Artuban of Basrah and was known as the master of scholars. He was a highly eminent scholar and his superior qualities are too many to mention.

In reference to Shahr, Ibn [Awn mentions that he was criticized. In fact, he uses a metaphor suggesting that he was stabbed with a short spear. However, many authorities on Hadith and its reporters of the early days grade him as reliable. These include Ahmad ibn Hanbal and Yahya ibn Ma[in. The former said: 'His Hadith is fine'. Ahmad ibn [Abdullah al-[Ujali said of Shahr: 'He belonged to the Tabi[in generation and was reliable'. Ibn Abi Khaythamah reports that Yahya ibn Ma[in said: 'He is reliable'. Ibn Abi Khaythamah did not add anything. Abu Zur[ah said: 'He is acceptable'. Al-Tirmidhi quotes al-Bukhari: 'Shahr is good in Hadith', and he praised him but added: 'It is only Ibn [Awn that has criticized him'. He then reported from him. Ya[qub ibn Shaybah said: 'Shahr is reliable'. Salih ibn Muhammad said: 'People from Kufah, Basrah and Syria have reported from Shahr. No one detected any false statement from him. He was a devout person, but he reported some hadiths that no one else reported.

It is mentioned that he took a map from the state treasury, but scholars accept this as something he did legitimately. Abu Hatim ibn Hibban mentioned that he stole a bag from his travelling mate during pilgrimage, but this is rejected by scholars of repute. In fact, they totally discard this report. Shahr's full name was Abu Sa[id Shahr ibn Hawshab and he belonged to Homs in Syria, or to Damascus.

[37–000]. Hajjaj ibn al-Sha[ir narrated to me; Shababah narrated: 'Shu[bah said: "I met Shahr but I did not rate him".'[32]

32. Hajjaj ibn al-Sha[ir was Abu Muhammad Hajjaj ibn Yusuf ibn Hajjaj of Baghdad. His father was a poet and a friend of Abu Nuwas, a famous poet. He has the same name as the notorious governor of Iraq during the Umayyad period, Hajjaj ibn Yusuf ibn al-Hakam. They both have the same name and the same fathers' name and the same appellation. This one, however, differs from the governor of Iraq in the names of their grandfathers and in the generations they belonged to, as well as in this reporter's good reputation.

Shababah's name was Abu [Amr Shababah ibn Siwar al-Fazari. It is said that Shababah was a nickname while his real name was Marwan.

[38–000]. Muhammad ibn [Abdullah ibn Quhzadh from Marw narrated to me: '[Ali ibn Husayn ibn Waqid reported to me: [Abdullah ibn al-Mubarak said: "I said to Sufyan al-Thawri: 'You know the status of [Abbad ibn Kathir, and when he narrates he may say an enormity. Do you think I should say to people that they should not take [Hadith] from him?' Sufyan said: 'Certainly'. Since then if [Abbad is mentioned when I am with people, I would praise him for his piety and then I would say: 'Do not take [Hadith] from him'".' [33]

33. The statement, 'You know the status of [Abbad ibn Kathir', means that you know that his grading is 'weak'.

[38(R)–000]. Muhammad said: [Abdullah ibn [Uthman narrated: 'My father said that [Abdullah ibn

al-Mubarak said: "I met Shu[bah and he said: '[Abbad ibn Kathir is here, be careful with him'".'

[39–000]. Al-Fadl ibn Sahl narrated to me: 'I asked Mu[alla al-Razi about Muhammad ibn Sa[id from whom [Abbad reports. He quoted me what [Isa ibn Yunus said: "I was at his door when Sufyan was with him. When he left I asked him about him. [Sufyan] told me that he was a liar".'

[40–000]. Muhammad ibn Abi [Attab narrated to me: [Affan narrated to me; from Muhammad ibn Yahya ibn Sa[id al-Qattan; from his father who said: 'Our experience with pious people is that they do not lie in anything more than they lie in Hadith'.

Ibn Abi [Attab said: 'I met Muhammad ibn Yahya ibn Sa[id al-Qattan and asked him about it. He quoted his father: "You do not see good, pious people lying in anything more than they lie in Hadith"'.

Muslim said: 'Lies are uttered by them, but they do not deliberately lie'.[34]

34. Yahya ibn Sa[id is quoted: 'Our experience with pious people is that they do not lie in anything more than they lie in Hadith'. This means exactly as Muslim explained. Lies are simply uttered by them but they have no intention of lying. This is because they are not aware of the requirements of Hadith reporting. Hence, they unknowingly make mistakes when they quote hadiths, thus reporting what is a lie without

knowing that it is a lie. We have already stated that a 'lie' is to say what is not right whether deliberately, unwittingly or mistakenly.

[41–000]. Al-Fadl ibn Sahl narrated to me: Yazid ibn Harun narrated: Khalifah ibn Musa reported to me and said: 'I visited Ghalib ibn [Ubaydillah and he dictated to me: "Makhul narrated to me ...; Makhul narrated to me ...". He then needed to go to the toilet and left. I looked at [his] notebook and found written there: "Aban narrated to me from Anas ... and Aban from so-and-so ...". I therefore left him and went away'.

He said: 'And I heard al-Hasan ibn [Ali al-Hulwani say: "I saw in [Affan's book the hadith [reported by] Hisham Abi al-Miqdam, [Umar ibn [Abd al-[Aziz's hadith: 'Hisham said: a man called Yahya ibn so-and-so narrated to me from Muhammad ibn Ka[b'". I said to [Affan: "They say that Hisham heard it from Muhammad ibn Ka[b". He said: "His misfortune was because of this hadith. He used to say 'Yahya narrated to me from Muhammad', but later he claimed to have heard it from Muhammad".'[35]

35. 'He needed to go to the toilet', means that he felt the urgent need to pass urine and he went.

The Hisham mentioned in this hadith was Hisham ibn Ziyad al-Umawi of Basrah. The leading scholars of Hadith grade him as weak, because of this hadith. He used to report it as having heard it from Yahya from Muhammad, but later claimed that he heard it from Muhammad. So far, this should not rule the reporter as 'weak', as it does not involve

clear evidence of lying. It is probable that he heard it from Muhammad and then forgot that he did, and he therefore reported it from Yahya from Muhammad. Subsequently, he might have remembered having heard it from Muhammad. However, other indications and aspects were included so as to make eminent scholars of Hadith, those fully aware of the fine details of the characters and personalities of Hadith reporters, rule that he did not hear this hadith from Muhammad. They made their ruling on the basis of the clear evidence they examined. We will have numerous statements by leading Hadith scholars that give rulings on the weakness of reporters. These may be of different ways, but what we have said here applies to them, but God knows best.

[42–000]. Muhammad ibn [Abdullah ibn Quhzadh narrated to me: 'I heard [Abdullah ibn [Uthman ibn Jabalah say: "I said to [Abdullah ibn al-Mubarak: 'Who is the man who has reported from you the hadith quoted by [Abdullah ibn [Amr, 'Al-Fitr [end of fasting] Day is the day of prizes'. He said: 'Sulayman ibn al-Hajjaj. Consider how precious what you have put in your hand from him is'".'

Ibn Quhzadh said: 'I also heard Wahb ibn Zam[ah reporting from Sufyan ibn [Abd al-Malik: "[Abdullah (meaning Ibn al-Mubarak) said: 'I saw Rawh ibn Ghutayf, who mentioned [the hadith concerning] the blood that is equal to a dirham, and I sat with him on a certain occasion. I felt embarrassed that my friends should see me sitting with him, because his reports are discarded'".'[36]

36. We have already mentioned Ibn Quhzadh and [Abdullah ibn [Uthman, known as [Abadan. The hadith that says: 'Al-Fitr Day is the day of prizes' refers to a longer hadith in which the Prophet is quoted: 'On the day of Eid al-Fitr [i.e. the day after the end of Ramadan] angels will stand at the top of streets and call out: "All of you, Muslims! Come out to your Ever-Merciful Lord who commands only what is good and gives for it rich reward. He commanded you and you fasted, obeying your Lord. Now accept your prizes". When they have completed the Eid Prayer, a caller from Heaven announces: "Go back to your homes, well-guided. I have forgiven you all your sins". That day is called the Day of Prizes'. We have reported this hadith from the book entitled: *al-Mustaq*sa *fi Fad*a*'il al-Masjid al-Aq*sa, by Abu Muhammad ibn [Asakir of Damascus.

The statement, 'Consider how precious what you have put in your hand from him is', may also be read as 'what I have put in your hand'. In both it is meant as the praise of Sulayman ibn al-Hajjaj.

Rawh ibn Ghutayf was graded as 'weak' by many scholars, and al-Bukhari confirms that he was so graded. He is identified here as the reporter of the statement: 'Prayer must be repeated for the discharge of an amount of blood as small as a dirham'. This is a false statement, totally unacceptable by hadith scholars, yet Rawh reported it from al-Zuhri, from Abu Salamah, from Abu Hurayrah, from the Prophet. As for 'I felt embarrassed', this will be fully explained in the chapter on shyness in the Book of Faith.

[43–000]. Ibn Quhzadh narrated to me: **'I heard Wahb reporting from Sufyan from [Abdullah ibn al-Mubarak: "Baqiyyah is truthful but he takes from all types of people".'**[37]

37. The statement, 'He reports from all people', means that he reported from those who were reliable and the ones who were not.

[44–000]. Qutaybah ibn Sa[id narrated: Jarir narrated; from Mughirah; from al-Sha[bi who said: '**Al-Harith al-A[war al-Hamdani narrated to me, and he testifies that he was a liar**'.[38]

38. Al-Sha[bi's name was [Amir ibn Sharahil, or Shurahbil, but the first is more widely reported. He was born in 18 AH, 640 CE, and he was a scholar of the highest degree, combining disciplines of the Qur'an, Hadith, *fiqh* and history and was also a devout worshipper. Al-Hasan said: 'By God, al-Sha[bi was rich in knowledge, forbearing in manners and of high standing in Islam'.

Al-Harith al-A[war's full name was Abu Zuhayr al-Harith ibn [Abdullah of Kufah. Scholars agree that he was 'weak'.

[45–000]. Abu [Amir [Abdullah ibn Barrad al-Ash[ari narrated to us: Abu Usamah narrated to us; from Mufaddil; from Mughirah who said: '**I heard al-Sha[bi say: "Al-Harith al-A[war narrated to me and I bear witness that he is one of the liars".**'[39]

39. The chain of transmission of hadith No. 45 features Abu [Amir [Abdullah ibn Barrad al-Ash[ari from Mufaddil and Abu Usamah from Mughirah. All these reporters belonged to Kufah. Abu [Amir's full name is [Abdullah ibn Barrad ibn Yusuf ibn Abu Burdah ibn Abu

Musa al-Ash[ari. Abu Usamah's name was Hammad ibn Usamah ibn Yazid, an accurate, meticulous and devout scholar. Next is Abu [Abd al-Rahman Mufaddil ibn Muhalhil al-Sa[di, also accurate and meticulous. Last is Abu Hisham Mughirah ibn Miqsam al-Dubbi. The statement in this hadith is 'He testifies that he was a liar'. The one who testifies is al-Sha[bi, but the statement that al-Sha[bi testifies is by al-Mughirah, but God knows best.

[46–000]. Qutaybah ibn Sa[id narrated: Jarir narrated; from Mughirah; from Ibrahim: '[Alqamah said: "I learnt the Qur'an in two years". Al-Harith said: "The Qur'an is easy, but the revelation is harder".'

[47–000]. Hajjaj ibn al-Sha[ir narrated: Ahmad (meaning Ibn Yunus) narrated; Za'idah narrated; from al-A[mash; from Ibrahim: 'Al-Harith said: "I learnt the Qur'an in three years and the revelation in two years". Or he may have said the revelation in three years and the Qur'an in two years.'[40]

40. Al-Harith states that he learnt the revelation in two or three years, and in the other version he describes the Qur'an as easy but the revelation harder. Muslim mentions these as examples of the criticism levelled at al-Harith which made him unacceptable. He was described as holding to outlandish views and being an extremist Shia and a liar. *Q*adi [Iyad said: 'I hope that this is one of the least objectionable of his statements, because it may have an acceptable meaning'. Some scholars understand *wa*h*y* which normally means 'revelation' as meaning 'writing and reading' in this case. Al-Khattabi said '*aw*ha and *wa*ha' refer to writing. If so, then no blame attaches to him for such a statement, but

blame is due for other things. However, as the enormity of his views became known and because of his being an extremist, following the Shia who allege that the Prophet appointed [Ali as his successor and gave him secret revelations and knowledge of what lies beyond the reach of human perception, without giving such information to anyone else, al-Harith was discredited. Perhaps the one who described him as mentioned in this hadith understood him to allege what is unacceptable, but God knows best.

[48–000]. Hajjaj narrated to me: Ahmad (who is Ibn Yunus) narrated to me; Za'idah narrated; from Mansur and al-Mughirah; from Ibrahim that **al-Harith was accused [of lying]**.

[49–000]. Qutaybah ibn Sa[id narrated: Jarir narrated; from Hamzah al-Zayyat who said: '**Murrah al-Hamdani heard something al-Harith reported. He said to him: "Sit by the door". Murrah went in and took up his sword. Al-Harith felt that trouble was forthcoming, so he left**'.[41]

41. The hadith mentions that al-Harith 'felt' trouble, but it actually means that he was almost certain.

[50–000]. [Ubaydillah ibn Sa[id narrated to me: [Abd al-Rahman (meaning Ibn Mahdi) narrated; Hammad ibn Zayd narrated; from Ibn [Awn: '**Ibrahim said to us: "Stay away from al-Mughirah ibn Sa[id and Abu [Abd al-Rahim; both are liars"**'.[42]

42. The statement warns against listening to al-Mughirah ibn Sa[id and Abu [Abd al-Rahim as they were liars. In his book, *Kitab al-Du[afa'*, al-Nasa'i describes al-Mughirah ibn Sa[id as a cheat who claimed to be a prophet and was burnt during al-Nakha[i's time. Abu [Abd al-Rahim is said to be the brother of al-Dabbi, the storyteller from Kufah, but he was also said to be Salamah ibn [Abd al-Rahman al-Nakha[i, both of whom were weak. Both will be mentioned shortly.

[51–000]. Abu Kamil al-Jahdari narrated to me: Hammad (who is Ibn Zayd) narrated; [Asim narrated: **'When we were still young boys we used to attend Abu [Abd al-Rahman al-Sulami. He used to say to us: "Do not attend those who relate stories except Abu al-Ahwas; and stay away from Shaqiq". Shaqiq used to accept the views of al-Khawarij. He is different from Abu Wa'il'.**[43]

43. Abu Kamil's name was Fudayl ibn Husayn ibn Talhah of Basrah. Abu [Abd al-Rahman al-Sulami was an eminent scholar of the Tabi[in generation and lived in Kufah. His name was [Abdullah ibn Habib ibn Rubayyi[ah.

The reporter of this mentions that he and his friends were young boys when they used to attend al-Sulami. Their description in Arabic indicates that they were approaching puberty. He warned them against attending storytellers, because they were indiscriminate in what they related. He also told them specifically to stay away from Shaqiq al-Dabbi, for the same reason. Al-Nasa'i grades him as weak. Some say that he was Abu [Abd al-Rahim, whom Muslim warned against earlier. It is also said that this Abu [Abd al-Rahim was Salamah ibn [Abd al-

Rahman al-Nakha[i. This is mentioned by Abu Hatim al-Razi, quoting Ibn al-Madini. Muslim distinguishes him from Shaqiq, known as Abu Wa'il al-Asadi, who was one of the well known Tabi[in.

[52–000]. Abu Ghassan Muhammad ibn [Amr al-Razi narrated: 'I heard Jarir say: "I met Jabir ibn Yazid al-Ju[afi and I would not write anything he said, because he believed in [[Ali's] return".'

[53–000]. Al-Hasan al-Hulwani narrated: Yahya ibn Adam narrated; Mis[ar narrated saying: 'Jabir (who is Ibn Yazid) narrated before he perpetrated whatever he perpetrated'.[44]

44. Abu Ghassan Muhammad ibn [Amr al-Razi was nicknamed Zunayj. In speaking about Jabir al-Ju[afi, reference is made to his belief in the return. This is a false belief of some of the Shia who allege that [Ali remains in the clouds. Therefore, they refuse to support any of his descendants who rebel against any existing government until they hear someone calling out to them from the sky urging them to support him. This is one of their false claims and absurdities betraying their ignorance and clear stupidity.

[54–000]. Salamah ibn Shabib narrated to me: Al-Humaydi narrated; Sufyan narrated saying: 'People used to accept what Jabir reported before he came out openly. When he came out, scholars raised doubt about his reporting of Hadith, while some of them

abandoned him'. He was asked: 'What did he say?' He said: 'His belief in [[Ali's] return'. [45]

45. Sufyan, who is included in the chain of transmission of hadith No. 54, is the famous imam, Sufyan ibn [Uyaynah. Al-Humaydi's name is Abu Bakr [Abdullah ibn al-Zubayr ibn [Isa ibn [Abdullah ibn al-Zubayr ibn [Ubaydillah ibn Humayd al-Qurashi of Makkah.

[55–000]. Hasan al-Hulwani narrated: Abu Yahya al-Himmani narrated; Qabisah and his brother narrated that they heard al-Jarrah ibn Malih say: 'I heard Jabir say: "I have 70,000 hadiths all of which I report from Abu Ja[far from the Prophet (peace be upon him)".'[46]

46. Abu Yahya al-Himmani's name is [Abd al-Hamid ibn [Abd al-Rahman, from Kufah in Iraq, who belonged to Himman, a branch of the Hamadan tribe. Al-Jarrah ibn Malih was Waki['s[i] father. Although al-Jarrah was considered 'weak', he is mentioned here by way of supporting evidence. Abu Ja[far was Muhammad ibn [Ali ibn al-Husayn, known as al-Baqir, a nickname indicating rich knowledge with profound insight.

[56–000]. Hajjaj ibn al-Sha[ir narrated to me: Ahmad ibn Yunus narrated saying: 'I heard Zuhayr say: "Jabir said, or I heard Jabir say: 'I have 50,000 hadiths none of which I have narrated'. He then narrated a hadith and said: 'This is one of the 50,000 hadiths'".'

[57–000]. Ibrahim ibn Khalid al-Yashkuri narrated to me: I heard Abu al-Walid say: 'I heard Sallam ibn Abi Muti[say: "I heard Jabir al-Ju[afi say: 'I have 50,000 hadiths from the Prophet (peace be upon him)'".'[47]

47. Abu al-Walid was Hisham ibn [Abd al-Malik al-Tayalisi.

[58–000]. Salamah ibn Shabib narrated to me: 'Al-Humaydi narrated: Sufyan narrated: "I heard a man asking Jabir about the Qur'anic verse: '*I shall not depart from this land until my father gives me leave or God judges for me. He is certainly the best of judges*'. (12: 80) Jabir answered: 'The fulfilment of this verse has not taken place yet'." Sufyan said: "He lied". We asked Sufyan: "What did he mean by saying this?" He said: "The Rafidah say that [Ali is in the clouds. Therefore, we do not support any of his offspring in rebellion until a voice from the sky calls out. He means that [Ali will call out to them to support a particular person. Jabir claims that this will be the fulfilment of this verse, but he lies. The verse relates to Joseph's brothers"'.[48]

48. The Rafidah is a general term used for the Shia, and it means 'rejectionists'. They were given this name because their standpoint is one of rejection. Al-Asma[i and others say that they were given this name because they rejected Zayd ibn [Ali.

[59–000]. Salamah narrated to me: 'al-Humaydi narrated: Sufyan narrated: "I heard Jabir narrating around 30,000 hadiths, but I would not consider reporting any of them permissible, even if I would have such-and-such".'

Muslim said: 'I heard Abu Ghassan Muhammad ibn [Amr al-Razi say: "I asked Jarir ibn [Abd al-Hamid: Have you met al-Harith ibn Hasirah? He said: 'Yes. He was a teacher who remained silent for long intervals. He strongly held some very serious beliefs'."'[49]

49. Abu [Ali al-Ghassani al-Jayyani said: 'Salamah ibn Shabib should have been mentioned between Muslim and al-Humaydi, but it was dropped in Ibn Mahan's copy'. The proper reporting is that of al-Juludi, because Muslim did not meet al-Humaydi. Abu [Abdullah ibn al-Hadhdha', one of the reporters of Muslim's book, said that he asked [Abd al-Ghani ibn Sa[id: 'Did Muslim report directly from al-Humaydi?' He said: 'I have not seen it except in this place, but this is highly unlikely'. Or perhaps a reporter before al-Humaydi was dropped. *Q*adi [Iyad and [Abd al-Ghani said: 'He only saw Ibn Mahan's copy of Muslim's book'. Hence his statement. At the time, al-Juludi's copy had not reached Egypt. Muslim mentioned earlier in a different hadith: 'Salamah narrated: al-Juludi narrated'. Such is the case with all of them, and it is right.

Al-Harith ibn Hasirah was from Kufah and belonged to the Azd tribe. Al-Bukhari says that he listened to Zayd ibn Wahb narrating hadiths.

[60–000]. Ahmad ibn Ibrahim al-Dawraqi narrated to me: '[Abd al-Rahman ibn Mahdi narrated; from Hammad ibn Zayd: "One day Ayyub mentioned a certain person and said: 'His speech was not straight'. He mentioned another and said: 'He used to increase figures'".'[50]

50. Hadith No. 60 is reported by Ahmad ibn Ibrahim al-Dawraqi. Different views are mentioned about 'al-Dawraqi' and its meaning. One view is that Ahmad's father was a devout who spent much of his time in worship. Anyone of this type was called 'Dawraqi'. This is the best known view and it is mentioned by Ahmad himself. It is also said that it refers to long helmets. Another view is that a town in Persia was called Dawraq, and people from this town were called Dawraqi.

Ayyub, who is mentioned in this hadith, is Ayyub al-Sakhtiyani who was mentioned early in this book. He describes two people, saying of one: 'His speech was not straight', and he said of the other: 'He used to increase figures'. Both mean that the two men concerned were liars. Scholars used such expressions in order not to say 'liar' outright, fearing that it could count as backbiting.

[61–000]. Hajjaj ibn al-Sha[ir narrated: 'Sulayman ibn Harb narrated: Hammad ibn Zayd narrated that Ayyub said: "I have a neighbour – and he praised his good qualities – yet if he testifies to me about something as little as two dates, I would not think his testimony acceptable".'

[62–000]. Muhammad ibn Rafi[and Hajjaj ibn al-Sha[ir narrat-ed: '[Abd al-Razzaq narrated that Ma[mar said: 'I never attended Ayyub speaking ill of anyone, except [Abd al-Karim (meaning Abu Umayyah). He mentioned him then said: "May God bestow mercy on him. He was unreliable. Once he asked me about a hadith reported by [Ikrimah, then he quoted it saying: 'I heard [Ikrimah'".'[51]

51. This report mentions Ayyub's description of [Abd al-Karim, as he says: 'May God bestow mercy on him. He was unreliable. Once he asked me about a hadith reported by [Ikrimah, then he quoted it saying: "I heard [Ikrimah".' This may be problematic, as Ayyub gives a clear opinion that [Abd al-Karim lied and was unreliable on the basis of this particular case. In fact, [Abd al-Karim might have heard the hadith from [Ikrimah and then forgot it, so he asked Ayyub about it. Subsequently, he might have remembered it and reported it from [Ikrimah. However, [Abd al-Karim's lying is known through other evidence. I explained this at the beginning of this chapter: scholars who mentioned [Abd al-Karim's unreliability include great authorities such as Sufyan ibn [Uyaynah, [Abd al-Rahman ibn Mahdi, Yahya ibn Sa[id al-Qattan, Ahmad ibn Hanbal and Ibn [Adi. Nevertheless, [Abd al-Karim was a good *fiqh* scholar from Basrah, but God knows best.

[63–000]. Al-Fadl ibn Sahl narrated to me: '[Affan ibn Muslim narrated: Hammam narrated: "Abu Dawud al-A[ma visited us. He repeatedly said: 'Al-Bara' narrated' and 'Zayd ibn Arqam narrated'. We mentioned this to Qatadah, but he said: 'He lies. He

never heard from them. He was at the time a beggar seeking small help. This was at the time of al-Jarif plague'".'[52]

52. Abu Dawud al-A[ma's name was Nufay[ibn al-Harith the storyteller (*q*ass). Scholars agree on his grading as 'weak'. [Amr ibn [Ali said: 'He is discredited (*matruk*)'. Yahya ibn Ma[in and Abu Zur[ah said: 'He is not one to consider'. Abu Hatim said: 'His hadith is discarded'. Others also mention that he was 'weak'. Qatadah's statement, 'He never heard from them', refers to al-Bara' and Zayd as well as others whom he claimed to report from. In the next report he claims to have met eighteen of the Prophet's companions who fought in the Battle of Badr.

The plague epidemic mentioned in this report is called al-Jarif, which means 'the sweeper' because it killed a large number of people. As a disease, the plague is well-known: it causes spots and extremely painful inflamed swelling with a black, green or scarlet colour along the area surrounding the swelling. It is accompanied by a fast heart rate and vomiting.

Scholars give widely different views concerning the timing of al-Jarif plague. Imam Abu [Umar ibn [Abd al-Barr said in his book, *al-Tamhid*: 'Ayyub al-Sakhtiyani died in 132 AH, 750 CE, during al-Jarif plague. In *al-Ma*[a*rif*, Ibn Qutaybah quoted al-Asma[i stating that al-Jarif plague occurred in 67 AH, 687 CE. The same is stated by [Ali ibn Muhammad ibn Abi Sayf al-Madayini in his book *al-Ta*[a*z*i. A similar view is stated by al-Kalabadhi in his book on al-Bukhari's reporters. He states that Ayyub al-Sakhtiyani was born in 66 AH, 686 CE, one year before al-Jarif. *Q*adi [Iyad mentions that al-Jarif occurred in 119 AH, 737 CE. In his biographical notes on [Abdullah ibn Mutarrif, [Abd al-Ghani al-Maqdisi quotes Yahya al-Qattan: 'Mutarrif died sometime after al-Jarif plague, which occurred in 87 AH, 707 CE. He also mentions that

Yunus ibn [Ubayd saw Anas ibn Malik and was born after al-Jarif and died in 137 AH, 755 CE. All these statements contradict each other, but they can be reconciled by saying that all these different years witnessed plague outbreaks and each outbreak was called al-Jarif, because the sense, which is 'the sweeper', applies to them all.

In *al-Ma*[a*rif*, Ibn Qutaybah quotes al-Asma[i saying: 'The first plague epidemic in the Islamic era was named [Amwas and occurred in Syria during the reign of [Umar ibn al-Khattab. It claimed the lives of Abu [Ubaydah ibn al-Jarrah, Mu[adh ibn Jabal, his two wives and son (may God be pleased with them all). Then the one called al-Jarif during the reign of Ibn al-Zubayr. Then the 'young ladies' plague', which earned its name because it started to spread among young ladies in Basrah, Wasit, Syria and Kufah. It was during the reign of [Abd al-Malik ibn Marwan, and al-Hajjaj was in Wasit at the time. It was also called al-Ashraf plague because many well-known figures died because of it. Following this was the epidemic that claimed the life of [Adi ibn Arta'ah in 100 AH, 719 CE, then the Ghurab plague, named after a man, and it occurred in 127 AH, 745 CE; followed by the one that claimed the life of Muslim ibn Qutaybah in 131 AH, 750 CE. It occurred in the months of Sha[ban and Ramadan, ending in Shawwal. It was the outbreak that killed Ayyub al-Sakhtiyani. Ibn Qutaybah adds that the plague never occurred in Makkah or Madinah.

Abu al-Hasan al-Madayini said that there were five great plague epidemics in the Islamic period: the Shirweih plague at Mada'in year 6 AH, 628 CE; then the [Amwas plague during the reign of [Umar ibn al-Khattab in Syria which claimed the lives of 25,000 people. Then al-Jarif epidemic during the reign of Ibn al-Zubayr in Shawwal 69 AH, 689 CE. In three days, the epidemic killed 70,000. Anas ibn Malik lost eighty-three of his offspring, but some reports say they were seventy-three.[i] [Abd al-Rahman ibn Abi Bakrah lost 40 of his offspring. Then occurred the 'young ladies' plague in Shawwal 87 AH, 807 CE, and another plague epidemic occurred in Rajab 131 AH, 750 CE reaching its peak in

Ramadan. There were a thousand funerals every day at Sikkat al-Murid, but it started to subside in Shawwal. There was also a plague outbreak in Kufah in year 50 AH, 670 CE which claimed the life of al-Mughirah ibn Shu[bah. This was stated by al-Madayini.

The [Amwas plague epidemic was in year 18 AH, 640 CE. Abu Zur[ah al-Dimashqi said that it took place in year 17 or 18. [Amwas is a village in Palestine between Ramleh and Jerusalem, and this outbreak was given its name because it started there. It is also suggested that it was so called because it was highly contagious and people consoled each other for what they suffered. Both suggestions are mentioned by the famous scholar [Abd al-Ghani al-Maqdisi in his biography of Abu [Ubaydah ibn al-Jarrah.

This is the summary of what scholars have said about the plague. When we take into account what they said about al-Jarif plague, we should remember that Qatadah was born in 61 AH and died in 117 AH according to most biographers, or in 118 AH (681–735 CE). All this makes what *Q*adi [Iyad said about the timing of al-Jarif (in 119 AH) wrong. It would be one of two outbreaks: either that of 67 AH or the one of 87 AH. Qatadah was six years old in 67 AH, and a child of that age and Qatadah's intelligence would be certain of it. However, it was more likely the outbreak of 87 AH, 707 CE, but God knows best.

[64–000]. Hasan ibn [Ali al-Hulwani narrated to me: 'Yazid ibn Harun narrated: Hammam reported: "Abu Dawud al-A[ma visited Qatadah. When he left, some people said: 'This one claims to have met eighteen of those who fought in the Battle of Badr'. Qatadah said: 'This one was a beggar before al-Jarif [plague]. He took no interest in such [study] and said nothing about it. By God, al-Hasan never narrated anything directly from someone who fought in Badr; nor did

Sa[id ibn al-Musayyib narrate anything directly from anyone who fought in Badr, except Sa[d ibn Malik'".'[53]

53. Abu Dawud al-A[ma is described as having taken no interest in Hadith study. This is followed by the statement that neither al-Hasan nor Ibn al-Musayyib narrated directly from anyone who took part in the Battle of Badr and which is meant to refute the claim that Abu Dawud al-A[ma reported from eighteen companions of the Prophet who fought in Badr. Qatadah said: 'Both al-Hasan and Sa[id ibn al-Musayyib were greater scholars, older and far more interested in Hadith, keen to study under its scholars and who took every opportunity to learn from the Prophet's companions. Nevertheless, neither reported from anyone who was at Badr, so how could Abu Dawud al-A[ma claim that he met eighteen of them? It could only be a flagrant lie. The only exception is that Ibn al-Musayyib reported from Sa[d ibn Malik, better known as Sa[d ibn Abi Waqqas. Sa[id's father, al-Musayyib, was a well-known companion of the Prophet. His son, Sa[id, was the senior imam of the Tabi[in generation and excelled all his contemporaries in Hadith, *fiqh*, devotion and asceticism. His fine qualities are too numerous to mention, but God knows best.

[65–000]. [Uthman ibn Abi Shaybah narrated: Jarir narrated; from Raqabah that 'Abu Ja[far al-Hashimi al-Madani used to invent hadiths. In these he said what was true but they were not hadiths by the Prophet; yet he attributed them to the Prophet (peace be upon him)'.[54]

54. Raqabah mentioned in the chain of transmission was Abu [Abdullah Raqabah ibn Masqalah ibn [Abdullah al-[Abdi of Kufah. He was a scholar of high standing. The statement mentions that this Abu Ja[far used to invent hadiths, stating what was true, perhaps even giving some words of wisdom. Nevertheless, all was lies, because he attributed the same to the Prophet when the Prophet did not say them.

Abu Ja[far's name was [Abdullah ibn Miswar of al-Mada'in, and he was mentioned early in the book as one of those who were unreliable and a fabricator. In his book *al-Tarikh*, al-Bukhari says about him: '[Abdullah ibn Miswar ibn [Awn ibn Ja[far ibn Abi Talib, Abu Ja[far al-Qurashi al-Hashimi'. He then mentions Raqabah's words quoted above.

[66–000]. Al-Hasan al-Hulwani narrated: Nu[aym ibn Hammad narrated: 'Abu Ishaq Ibrahim ibn Muhammad ibn Sufyan said:' Also Muhammad ibn Yahya narrated: Nu[aym ibn Hammad narrated: Abu Dawud al-Tayalisi narrated; from Shu[bah; from Yunus ibn [Ubayd: '**[Amr ibn [Ubayd used to lie when reporting hadiths**'.[55]

55. An interesting point about the chain of transmission in hadith No. 66 is that we have the text reported by Muslim and by Abu Ishaq Ibrahim ibn Muhammad. Abu Ishaq was a friend of Muslim who reported his book from him. The interesting point is that Abu Ishaq is at the same level in reporting this hadith with a chain of transmission that is shorter by one reporter.

[67–000]. Abu Hafs [Amr ibn [Ali narrated to me: '**I heard Mu[adh ibn Mu[adh say: "I said to [Awf ibn**

Abi Jamilah that [Amr ibn [Ubayd narrates to us from al-Hasan that God's Messenger (peace be upon him) said: 'Whoever takes up arms against us does not belong to us'." He said: "By God, [Amr has lied. He wanted to cite this in support of his evil views".'[56]

56. [Awf ibn Abi Jamilah was mentioned at the beginning of the book. [Amr ibn [Ubayd belonged to al-Mu[tazilah al-Qadariyyah. He used to be a disciple of al-Hasan al-Basri before leaving him and adopting al-Mu[tazilah's stand. Here, he quotes the hadith that says: 'Whoever takes up arms against us does not belong to us'. This is an authentic hadith with more than one chain of transmission which Muslim later reports. According to scholars, it means that such a person does not follow our guidance, implement our teachings and follow our example. It is like a father saying to his son when he disapproves of his action: 'You do not belong to me'. The same applies to all such hadith*s*, as in the hadith that says: 'Whoever cheats does not belong to us'.

Muslim mentions this hadith here in order to show that [Awf rejected [Amr ibn [Ubayd and accused him of lying, even though the hadith itself is authentic. His reason for this accusation is that [Amr attributes it to al-Hasan. [Awf was one of the closest associates of al-Hasan who knew all al-Hasan's hadiths well. Hence, [Amr's lie is that of attributing it to al-Hasan, because al-Hasan did not narrate this hadith and [Amr did not hear it from al-Hasan. [Awf further explains that [Amr wanted to cite this hadith in support of al-Mu[tazilah's views that the commitment of sins takes a person out of faith and condemns him to Hell forever. They do not call such a person an unbeliever, but a transgressor remaining in Hell. Their claims will be clearly refuted in the Book of Faith, God willing.

[68–000]. [Ubaydillah ibn [Umar al-Qawariri narrated: Ham-mad ibn Zayd narrated: 'A man used to regularly attend Ayyub and listen to him, but then Ayyub missed him. People said [to Ayyub]: "Abu Bakr, he is attending [Amr ibn [Ubayd".' Hammad added: 'One day I was with Ayyub in the marketplace at an early hour when the man came to us. Ayyub greeted him and enquired after him then said: "I have been told that you are attending that man [naming [Amr]". He said: "I do. Abu Bakr, he tells us things that are so strange". Ayyub said: "It is such strange things that we run away from, or we fear".'[57]

57. In hadith No. 68, Ayyub's comment, 'It is such strange things that we run away from, or we fear', means that we fear such strange things stated by [Amr ibn [Ubayd, lest they be fabricated. If we then report them, then we would be making a false attribution to God's Messenger. On the other hand, if they are mere views, then we fear deviation from the right way.

[69–000]. Hajjaj ibn al-Sha[ir narrated to me: Sulayman ibn Harb narrated: 'Ibn Zayd [meaning Hammad] mentioned that some people said to Ayyub: "[Amr ibn [Ubayd reports from al-Hasan: 'A person who is tipsy from wine is not punished by flogging'." Ayyub said: "He lies. I heard al-Hasan say: 'Whoever is tipsy from wine is to be flogged'".'

[70–000]. Hajjaj narrated: Sulayman ibn Harb narrated: 'I heard Sallam ibn Abu Muti[say: "Ayyub was told that I was attending [Amr and he came to me one day and said: 'If you cannot trust someone with his own religion, how can you trust him with Hadith?'"'

[71–000]. Salamah ibn Shabib narrated to me: al-Humaydi narrated: 'Sufyan narrated: "I heard Abu Musa say: '[Amr ibn [Ubayd narrated to us before he changed'".' [58]

58. The statement in hadith No. 71, '[Amr ibn [Ubayd narrated to us before he changed', means that this narration was before he started to believe in Qadari deviant views.

[72–000]. [Ubaydillah ibn Mu[adh al-[Anbari narrated to me: My father narrated: 'I wrote to Shu[bah asking him about Abu Shaybah, the judge of Wasit, and he wrote back: "Do not write anything [you hear] from him, and tear up my letter".'[59]

59. Abu Shaybah mentioned in hadith No. 72 is the grandfather of Abu Bakr, [Uthman and al-Qasim, sons of Muhammad ibn Abi Shaybah. He was graded as 'weak'. We mentioned him and his grandsons earlier in the book. Shu[bah wrote back to [Ubaydillah and told him to tear up his letter; he feared it may fall into the wrong hands and be communicated to Abu Shaybah, potentially leading to adverse effects.

[73–000]. Al-Hulwani narrated: I heard [Affan say: 'I narrated to Hammad ibn Salamah a hadith from Salih al-Murri from Thabit. He said: "He lied". And I narrated to Hammam a hadith from Salih al-Murri, and he said: "He lied".'[60]

60. In hadith No. 73, al-Murri is said to have lied. This is an example of what we have discussed earlier that pious people are likely to lie in Hadith. This is explained by Muslim himself as he said that lies are unintentionally uttered by them. They are unskilled in the discipline of Hadith and as such they report whatever they hear from others, unable to distinguish fabrication. Hence, when they report, they become liars. As we defined earlier: a lie is to say about anything what is untrue of it, whether this be deliberate or by mistake. Salih al-Murri's full name was Abu Bashir Salih ibn Bashir. He was called al-Murri because a woman from the Murrah tribe set him and his mother free. His father was an Arab. Salih was an inspiring reciter of the Qur'an with a fine voice and was greatly God-fearing and wept much. [Affan ibn Muslim said: 'When Salih told his stories, he looked like one in panic, sorrowful and tearful. You would have been distressed to see him as he looked like a woman who had lost her child', but God knows best.

[74–000]. Mahmud ibn Ghaylan narrated: Abu Dawud narrated: 'Shu[bah said to me: "Go to Jarir ibn Hazim and tell him that it is not permissible for him to report from al-Hasan ibn [Umarah, because he lies".' Abu Dawud said: 'I said to Shu[bah: How is that?' He said: 'He reported to us from al-Hakam certain things and I cannot find any basis for them'. I

asked him: 'What was that?' He said: 'I asked al-Hakam: Did the Prophet offer the *janazah* prayer for those killed in [the Battle of] Uhud? He said: "He did not pray for them". Yet al-Hasan ibn [Umarah reports from al-Hakam from Miqsam from Ibn [Abbas that the Prophet prayed for them and buried them. I also asked al-Hakam: What do you say about [deceased] children born through adultery? He said: "We should pray for them". I asked: Who reports this hadith? He said: "It is reported from al-Hasan al-Basri". But al-Hasan ibn [Umarah said: "al-Hakam narrated it from Yahya ibn al-Jazzar from [Ali".'[61]

61. The conclusion of this report, hadith No. 74, is that al-Hasan ibn [Umarah lied because he narrated the hadith from al-Hakam from Yahya from [Ali, when it is a statement by al-Hasan al-Basri taken from him. We have already stated that although the statement could have been said by both al-Hasan and [Ali, scholars of Hadith recognize those who lie by various indications, and may also recognize them by irrefutable evidence. All these are well known among specialists. Therefore, what they state in this connection is acceptable. Al-Hasan ibn [Umarah is agreed by scholars to be weak and should not be quoted.

[75–000]. Al-Hasan al-Hulwani narrated: 'I heard Yazid ibn Harun as he mentioned Ziyad ibn Maymun and said: "I have sworn that I would not report anything from him or from Khalid ibn Mahduj". He also said: "I met Ziyad ibn Maymun and I asked him about a certain hadith. He reported it for me quoting

Bakr al-Muzani. I went to him again and he reported it for me quoting Muwarriq; then I went to him once more and he reported it quoting al-Hasan". He [i.e. Yazid ibn Harun] considered them liars'.[62]

Al-Hulwani said: 'I heard [Abd al-Samad say when I mentioned Ziyad ibn Maymun in his presence and he described him as a liar'.

62. Abu Rawh Khalid ibn Mahduj was from Wasit and saw Anas ibn Malik, but is graded as 'weak'. Al-Nasa'i gives him the same grading. Abu [Ammar Ziyad ibn Maymun was also weak. Al-Bukhari says of him in his book *al-Tarikh* that scholars have abandoned him. On the other hand, Abu [Abdullah Bakr ibn [Abdullah al-Muzani was a widely respected scholar of *fiqh* who belonged to the Tabi[in generation. Of the same generation also was Abu al-Mu[tamir Muwarriq ibn al-Mushamrij al-[Ujali of Kufah, known for his devotion.

The statement, 'He considered them liars', is by al-Hasan al-Hulwani and it was Yazid ibn Harun that considered Khalid ibn Mahduj and Ziyad ibn Maymun to be liars.

Yazid is quoted here as saying: 'I have sworn that I would not report anything from' them. His oath is meant as a good gesture for all Muslims. He made clear that whatever they report should be abandoned, so that no one could consider them reliable and transmit their lies. Otherwise, he would be guilty of attributing to the Prophet something he did not say. Moreover, a hadith reported by them might be frequently quoted and then taken as evidence for some rulings.

Yazid graded Maymun as 'liar' because he reported the same hadith from one reporter, then from another, then from a third. As such, it is a case of different indications and pieces of evidence confirming the same conclusion.

[76–000]. Mahmud ibn Ghaylan narrated: 'I said to Abu Dawud al-Tayalisi: "You have reported many hadiths from [Abbad ibn Mansur, but why have you not heard from him al-[Attarah's hadith which has been reported to us by al-Nadr ibn Shumayl?" He said to me: "Stop. I and [Abd al-Rahman ibn Mahdi met Ziyad ibn Maymun and asked him: 'These hadiths you report from Anas: are they ...?' He said: 'If a man committed a sin then repented, God accepts his repentance.

Is that right?' We said: 'Certainly'. He said: 'I have not heard little or much from Anas. If people do not know, are you not aware that I have never met Anas'"'.[63]

Abu Dawud said: 'We learnt some time later that he continued to report. I went to him with [Abd al-Rahman, and he said to us: "I shall repent". Yet he continued to report, so we left him out'.

63. Reference is made in hadith No. 76 to 'al-[Attarah's hadith'. This is a hadith reported by Ziyad ibn Maymun from Anas, purporting that a woman called al-Hawla' who sold perfume in Madinah [hence she was known as al-[Attarah, meaning perfume seller] visited [A'ishah, the Prophet's wife, and told her about her condition with her husband. The Prophet then told her about the merits of husbands. This is a long hadith mentioned in full by Ibn Waddah, but it is not authentic. It is said that al-[Attarah's name was al-Hawla' bint Tuwayt.

[77–000]. Hasan al-Hulwani narrated: 'I heard Shababah say: "[Abd al-Quddus used to narrate to us and say 'Suwayd ibn [Aqalah'. And I heard [Abd al-Quddus say that God's Messenger (peace be upon him) prohibited that the breeze is used width-wise'. He was asked what this meant? He said: 'It means that a hole is made in a wall to let the breeze in'."'[64]

Muslim said: 'And I heard [Ubaydillah ibn [Umar al-Qawariri say: "I heard Hammad ibn Zayd say to a man a few days after Mahdi ibn Hilal sat [to report]: 'Such a salty spring has opened near you?' He said: 'Indeed, Abu Isma[il'".'

64. Statement 77 is mentioned here to show [Abd al-Quddus's inaccuracy, ignorance and faulty reporting. As for the transmitters, he mentions Suwayd ibn [Aqalah instead of Ibn Ghafalah. And as for the text, he makes mistakes in the pronunciation of two words, totally changing the meaning of the hadith. He mentions *raw*h, i.e. the breeze instead of *r*uh, i.e. the spirit; and he says [*ara*d i.e. width-wise instead of *ghara*d, i.e. aim. Thus the hadith means that 'the Prophet has prohibited the use of any live animal as an aim' for archery training. When [Abd al-Quddus was asked about its meaning in the way he reported it, he suggested that it meant a prohibition of making a width-wise hole in a wall.[i] The hadith will be fully explained as it occurs in the Book of Hunting and Slaughter, God willing.

Mahdi ibn Hilal is agreed by Hadith scholars to be 'weak'. Al-Nasa'i said of him: 'He belonged to Basrah and he is discredited. He reported from Dawud ibn Abi Hind and Yunus ibn [Ubayd'.

Hammad ibn Zayd was known by the appellation Abu Isma[il. He uses a metaphor likening Mahdi ibn Hilal to a spring of salty water, referring to his weakness. The addressee fully agrees that he was weak and discredited.

[78–000]. Al-Hasan al-Hulwani narrated: 'I heard [Affan say: "I heard Abu [Awanah say: Whenever a hadith was reported to me from al-Hasan, I went to Aban ibn Abi [Ayyash and he read it out to me".'[65]

65. Abu [Awanah's name was al-Waddah ibn [Abdullah. Both he and Aban were mentioned in detail earlier. The statement means that Aban would narrate everything he was asked about, claiming to have heard it from al-Hasan, but this was a lie.

[79–000]. Suwayd ibn Sa[id narrated: '[Ali ibn Mushir narrated: "I and Hamzah al-Zayyat heard Aban ibn Abi [Ayyash reporting around 1,000 hadiths".'[66]

[Ali said: 'I met Hamzah and he told me that he saw the Prophet (peace be upon him) in a dream and he presented to him what he heard from Aban. The Prophet recognized only very few of them: perhaps five or six'.

66. *Q*adi [Iyad said: 'This [meaning hadith No. 79] and similar statements confirm what has been said of Aban's weakness. It does not make a dream conclusive evidence. It cannot cancel a confirmed Sunnah or confirm one that has not been authentically established. This is

unanimously agreed by scholars'. Other scholars, including those of our school of *fiqh*, have confirmed this, asserting the agreement that whatever has been confirmed in Islam may not be changed through any dream. This does not contradict what we have stated of the Prophet's authentic hadith: 'Whoever sees me in a dream truly sees me'. The hadith means that the dream is true, and it is neither a medley of dreams nor a delusion by Satan. However, it cannot be a basis for any religious rule because when one is asleep, one is not in a state to know accurately what one is hearing. Scholars are in agreement that the conditions for accepting what is reported include that the reporter should be alert, not distracted, of poor memorization, frequently in error or inaccurate. A sleeping person does not meet these conditions. Hence, his report is not accepted because his accuracy is questionable.

All this relates to establishing a ruling that is at variance with what the authorities have ruled. However, if a person sees the Prophet in a dream commanding him to do what has been confirmed as recommended in Islam, or warning him against doing what is forbidden, or guiding him to do what serves his interests, then all scholars agree that it is advisable for such a person to do what he has been advised. It will not then be a ruling established by the dream, but an advice to do what has been already established as acceptable, but God knows best.

[80–000]. [Abdullah ibn [Abd al-Rahman al-Darimi narrated: Zakariyya' ibn [Adi reported: 'Abu Ishaq al-Fazari said to me: "Write down from Baqiyyah what he reports of well-known transmitters, but do not write from him what he reports of those who are not well-known. Do not write from Isma[il ibn [Ayyash what he reports, either from well-known transmitters or from others".' [67] (i)

67. We have already mentioned that al-Darimi takes his name from a person called Darim. Abu Ishaq's al-Fazari's name was Ibrahim ibn Muhammad ibn al-Harith ibn Asma' ibn Kharijah of Kufah. He was a highly respected scholar, but God knows best.

What Abu Ishaq al-Fazari said about Isma[il is contrary to the views of the majority of scholars. [Abbas reports: 'I heard Yahya ibn Ma[in say: "Isma[il is reliable. He was favoured by the people of Syria more than Baqiyyah"'. Ibn Abi Khaythamah said: 'I heard Yahya ibn Ma[in say: "He is reliable, but the Iraqis do not like his hadiths"'. Al-Bukhari says: 'What he reports from Syrian scholars is more authentic'. [Amr ibn [Ali said: 'What he reports from scholars of his own area is authentic, but when he reports from scholars of Madinah, such as Hisham ibn [Urwah, Yahya ibn Sa[id or Suhayl ibn Abi Salih, he is not reliable'. Ya[qub ibn Sufyan said: 'I used to hear our scholar say: "The scholarship of Syria is to be taken from Isma[il ibn [Ayyash and al-Walid ibn Muslim". However, some scholars have questioned the reliability of Isma[il, but he is reliable, unblemished. He is the main authority on hadiths reported by Syrian scholars. None rejects him. The most that they said about him is that he says some strange things from reliable reporters of Makkah and Madinah'. Yahya ibn Ma[in said: 'Isma[il is reliable in his reporting from Syrians, but the problem with his reporting from the scholars of Hijaz is that his own book was lost and he became mixed up in what he memorized of their hadiths'. Abu Hatim said: 'He was lax (*layyin*) but the hadiths he reports should be written. I do not know anyone who rejects him other than Abu Ishaq al-Fazari'. Al-Tirmidhi said: 'Ahmad said: "He is better than Baqiyyah who reports some strange hadiths".' Ahmad ibn Abi al-Hawari said: 'Waki[asked me: "Do your people report from Isma[il ibn [Ayyash?" I said: "Al-Walid and Marwan do but al-Haytham ibn Kharijah and Muhammad ibn Iyas do not". He said: "What do al-Haytham and Ibn Iyas signify? It is al-Walid and Marwan that are your authorities".' God knows best.

[81–000]. Ishaq ibn Ibrahim al-Hanzali narrated: 'Some companions of [Abdullah reported that Ibn al-Mubarak said: "Baqiyyah is a good man, except that he uses appellations instead of names and names instead of appellations. He narrated to us for a long while from Abu Sa[id al-Wuhazi, but when we checked we realized that he meant [Abd al-Quddus".'[68]

68. Statement 81 begins with 'some companions of [Abdullah reported ...'. Thus, the statement is attributed to an unknown person and as such it is discounted. However, Muslim includes it as a supporting case. We discussed this earlier as the book includes similar cases.

The statement, 'he uses appellations instead of names and names instead of appellations', means that if he is reporting from someone who is best known by his name, he mentions him by his appellation, Abu so-and-so, without adding his name. When he reports from someone better known by his appellation, he mentions his name without adding his appellation. This is misleading narration, as it confuses people, giving them the impression that the reporter mentioned is not the one they know as 'weak'. Thus, he removes that reporter from his agreed status as unacceptable or abandoned, giving him a new status of being unknown, which some scholars do not question but accept. This may lead to a pause that does not give a ruling on the hadith about whether it is authentic or not. Indeed, the unknown reporter may then be given some supporting evidence so as to be cited or to support someone else or to be taken as support to others. The worst type of such misleading narration is when a 'weak' reporter is given the appellation or the name of someone who is famous and reliable, because they have the same name or appellation, thus giving the impression that the reporter is the reliable

one, so that the hadith will be cited in evidence for rulings. We have already discussed the question of misleading narration in the Notes, but God knows best.

The statement, 'He narrated to us for a long while from Abu Sa[id al-Wuhazi, but when we checked we realized that he meant [Abd al-Quddus', gives an example. The narrator here mentions that he is reporting from Abu Sa[id al-Wuhazi, using his appellation and his clan, which is a branch of the Himyar tribe. He does not use his name, [Abd al-Quddus, who was known to all as 'weak', as we have already discussed.

[82–000]. Ahmad ibn Yusuf al-Azdi narrated: **'I heard [Abd al-Razzaq say: "I never saw Ibn al-Mubarak calling anyone 'a liar' openly except [Abd al-Quddus. I heard him saying to him: 'Liar'".'**

[83–000]. [Abdullah ibn [Abd al-Rahman al-Darimi narrated: **'I heard Abu Nu[aym when al-Mu[alla ibn [Urfan was mentioned [as reporting]: Abu Wa'il narrated: "Ibn Mas[ud came to us in Siffin". Abu Nu[aym said: "Do you think that he was resurrected after death?"'**[69]

69. Al-Darimi narrates: 'I heard Abu Nu[aym when al-Mu[alla ibn [Urfan was mentioned [as reporting]: Abu Wa'il narrated: "Ibn Mas[ud came to us in Siffin". Abu Nu[aym said: "Do you think that he was resurrected after death?"' The sum of this is that al-Mu[alla lied in making this quotation by attributing it to Abu Wa'il. Ibn Mas[ud died in 32 AH according to the majority of scholars, or 33 according to some, which means that he died three years before the end of [Uthman's reign, while the Battle of Siffin took place two years into [Ali's reign.

Therefore, Ibn Mas[ud could not have come to them in Siffin, unless he was brought back to life after death. Everyone knows that this did not take place. Great, reliable and highly respected scholar as he was, Abu Wa'il could not have mentioned that someone came to them when that person did not. It is undoubtedly so. Hence the lie must have been invented by al-Mu[alla ibn [Urfan, who was known to be 'weak'.

Siffin was the place where the famous battle between [Ali, supported by people from Iraq, and Mu[awiyah, supported by the Syrians, took place. Al-Mu[alla belonged to the tribe of Asad and the city of Kufah, but was considered 'weak'. Al-Bukhari said in his book *al-Tarikh*: 'His hadiths were discarded'. Also al-Nasa'i and others graded him as 'weak'.

Abu Nu[aym's name was al-Fadl ibn Dukayn. Dukayn is a nickname of Abu Nu[aym's father, whose name was [Amr ibn Hammad ibn Zuhayr. Abu Nu[aym belonged to Kufah and was one of the most meticulous and highly respected scholars of his time.

[84–000]. [Amr ibn [Ali and Hasan al-Hulwani both narrated to me from [Affan ibn Muslim who said: 'We were at Isma[il ibn [Ulayyah when one man mentioned another. I said: "He is not solid". The man said: "You have backbitten him". Isma[il said: "No, he has not backbitten him, but he judged that he is not a solid [reporter]".'

[85–000]. Abu Ja[far al-Darimi narrated to me: Bishr ibn [Umar narrated: 'I asked Malik ibn Anas about Muhammad ibn [Abd al-Rahman, who reports from Sa[id ibn al-Musayyib.

He said: “He is not reliable”. I asked Malik about Shu[bah who is quoted by Ibn Abi Dhi’b, and he said: “Unreliable”. I asked him about Salih *mawla*[i] al-Taw’amah, and he said: “Unreliable”. And I asked him about Abu al-Huwayrith, and he said: “Unreliable”. I asked him about Haram ibn [Uthman and he said “Unreliable”. I asked Malik ibn Anas about these five and he said: “They are unreliable in their reports of Hadith”. I asked him about another man whose name I have forgotten. He said: “Have you seen his name in my books?” I said: “No”. He said: “Had he been reliable, you would have seen him in my books”.’[70]

70. Abu Ja[far’s name was Ahmad ibn Sa[id ibn Sakhr al-Naysaburi. He was a reliable, solid and meticulous scholar who knew a great number of hadiths and spent most of his life travelling to read under Hadith scholars.

Salih *mawl*a al-Taw’amah. Al-Taw’amah means ‘a female twin’, and according to al-Bukhari and other scholars, she was the daughter of Umayyah ibn Khalaf of the Jumah branch of the Quraysh. Al-Waqidi said: ‘She was one of two twin sisters. This is how she earned her nickname. Salih’s father, whose name was Nabhan, was her servant’.

Malik judged that Salih *mawl*a al-Taw’amah was weak and unreliable. Other scholars grade him differently. Yahya ibn Ma[in said: ‘This Salih is reliable and of good standing’. He was told that Malik did not sit to hear from him. Yahya said: ‘Malik only caught up with him after he had grown old, suffering from dementia. The same applied to al-Thawri who only caught up with Salih after his dementia and in that

period he heard from him some odd *hadiths*. People who listened to him before this knew that he was solid'. Abu Ahmad ibn [Adi said: 'He is alright if people listened to him in his early days, such as Ibn Abi Dhi'b, Ibn Jurayj, Ziyad ibn Sa[d and others'. Abu Zur[ah said: 'This Salih is not strong'. Abu Hatim ibn Hibban said: 'Salih *mawl*a al-Taw'amah went down in 125 AH. His later reportings became mixed up with his earlier one. Therefore, he should be left out, but God knows best'.

Abu al-Huwayrith, whom Malik describes as 'unreliable', is called [Abd al-Rahman ibn Mu[awiyah ibn al-Huwayrith al-Ansari of Madinah. Al-Hakim Abu Ahmad said: 'They do not rate him as strong'. Ahmad ibn Hanbal disagrees with Malik about his reliability. He said: 'Shu[bah has narrated from him and al-Bukhari has mentioned him in his *al-Tarikh* without grading him. Shu[bah called him Abu al-Juwayriyyah and al-Hakim Abu Ahmad also said this, but it was a mistake [The two names look very similar in Arabic writing]. Shu[bah, from whom Ibn Abi Dhi'b reported but Malik graded as unreliable, was Abu [Abdullah Shu[bah who belonged to Madinah and was from the Hashimite clan of the Quraysh. Abu Yahya, who served Ibn [Abbas, said that he attended Ibn [Abbas. Many scholars agree with Malik in grading him as weak. However, Ahmad ibn Hanbal and Yahya ibn Ma[in said: 'There is nothing wrong with him'. Ibn [Adi said: 'I have not seen him reporting any odd hadith'.

Ibn Abi Dhi'b was Muhammad ibn [Abd al-Rahman ibn al-Mughirah ibn al-Harith ibn Abi Dhi'b. Abu Dhi'b himself was called Hisham ibn Shu[bah ibn [Abdullah. This means that Ibn Abi Dhi'b was known by his great-grandfather's name. He was very highly respected as a scholar and he belonged to Madinah but descended from the [Amir clan of the Quraysh. Malik also described Haram ibn [Uthman as unreliable. Al-Bukhari says of him: 'He belonged to the Salamah tribe of the Ansar, but his hadiths are discarded'. Al-Zubayr said that he leaned towards the Shia and he reported from Jabir's son. Al-Nasa'i said that he was from Madinah but 'weak'.

The narrator then says that he asked Malik about someone whose name he had forgotten. Malik's answer was 'Had he been reliable, you would have seen him in my books'. This is a clear statement by Malik telling us that he entered in his book only reliable reporters. Therefore, when we find someone's name in his book, we conclude that that person was reliable in Malik's view. He might not, however, be graded in the same way by others.

Scholars have different views regarding a reliable reporter quoting an unknown person: in essence, does this serve as confirmation that the person is reliable? Some say that it is, but the majority disagree, and they are right, because he may report from an unreliable person such that his quotation serves as supporting evidence or for some other reason. However, if the reliable reporter says something similar to what Malik said, then whoever he quotes in his book is considered by him as reliable. From a different point of view, if the reliable narrator says: 'I have been told by a reliable person', this is sufficient recommendation for anyone who agrees with the narrator in his views regarding reliability or unreliability. Anyone who disagrees does not consider such a statement enough to render that reporter reliable, because there may be something to weaken him as a reporter, but the narrator does not consider it so. Reasons for grading someone as unacceptable or weak may be subtle, and they are subject to disagreement. Had the narrator mentioned the reporter's name instead of simply describing him as reliable, we might find some reason to give him a lower status.

[86–000]. Al-Fadl ibn Sahl narrated to me: Yahya ibn Ma[in narrated to me: 'Hajjaj narrated: "Ibn Abi Dhi'b narrated from Shurahbil ibn Sa[d, who was suspect".'[71]

71. In statement 86, Shurahbil ibn Sa[d is said to have been suspect. Sufyan ibn [Uyaynah said that no one was a greater authority on the Prophet's military expeditions than him, but he endured real poverty. If he begged from people and they did not give to him, they feared that he might say to the one who refused that his father did not take part in the Battle of Badr. Others said that Shurahbil was from Madinah, attached to the Ansar. He was known by his appellation, Abu Sa[d. Muhammad ibn Sa[d said: 'He was an old man who reported from Zayd ibn Thabit and many of the Prophet's companions. He became advanced in age and suffered dementia and experienced dire poverty. He is not considered reliable'.

[87–000]. Muhammad ibn [Abdullah ibn Quhzadh narrated to me: 'I heard Abu Ishaq al-Talaqani say: "I heard Ibn al-Mubarak say: 'Were I to be given a choice between entering Heaven and meeting [Abdullah ibn Muharrar, I would have chosen to meet him first then enter Heaven. When I met him, I would prefer a sheep's dropping to him'".'

[88–000]. Al-Fadl ibn Sahl narrated to me: 'Walid ibn Salih narrated that [Ubaydillah ibn [Amr said: "Zayd [meaning Ibn Abi Unaysah] said: 'Do not take from my brother'".'[72]

72. Abu Unaysah is mentioned in statement 88 and his name was Zayd. The brother referred to in this statement was called Yahya, as mentioned in the next report. He reported from al-Zuhri and [Amr ibn Shu[ayb.

He is graded as weak. Al-Bukhari said of him: 'He is not one to consider'. Al-Nasa'i said: 'He is weak and his hadiths are discarded'. His brother, Zayd, was highly reliable; both al-Bukhari and Muslim rate him highly. Muhammad ibn Sa[d said: 'He was reliable, narrated many hadiths, a scholar of *fiqh* who acquired rich knowledge'.

[89–000]. Ahmad ibn Ibrahim al-Dawraqi narrated to me: '[Abd al-Salam al-Wabisi narrated to me: "[Abdullah ibn Ja[far al-Raqqi narrated to me; from [Ubaydillah ibn [Amr who said: 'Yahya ibn Abi Unaysah was a liar'".'[73]

73. Al-Wabisi's full name was Abu al-Fadl [Abd al-Salam ibn [Abd al-Rahman ibn Sakhr ibn [Abd al-Rahman ibn Wabisah ibn Ma[bad, who belonged to the Asad tribe. He was a judge in Raqqah, Harran and Aleppo.

[90–000]. Ahmad ibn Ibrahim narrated to me: 'Sulayman ibn Harb narrated to me; from Hammad ibn Zayd who said: "Farqad was mentioned at Ayyub's and he said: 'Farqad is not a man of Hadith'".'[74]

74. Abu Ya[qub Farqad ibn Ya[qub al-Sabkhi was from the Sabkhah area of Basrah and belonged to the Tabi[in generation. He was a devout person but scholars of Hadith do not rate him because he was not well versed in the discipline. He falls into the category of which was earlier said: 'We have not known pious people to lie more often than in

Hadith'. Yahya ibn Ma[in, however, describes him in one report as reliable.

[91–000]. [Abd al-Rahman ibn Bishr al-[Abdi narrated to me: 'I heard Yahya ibn Sa[id al-Qattan when Muhammad ibn [Abdullah ibn [Ubayd ibn [Umayr al-Laythi was mentioned. He stated that he was extremely unreliable. Someone asked Yahya: "Is he less reliable than Ya[qub ibn [Ata'?" He said: "Yes", then added: "I would have thought that no one would report from Muhammad ibn [Abdullah ibn [Ubayd ibn [Umayr".'

[92–000]. Bishr ibn al-Hakam narrated to me: 'I heard Yahya ibn Sa[id al-Qattan stating that Hakim ibn Jubayr and [Abd al-A[la were unreliable. Yahya also classified Musa ibn Dinar as unreliable, saying that "what he reports is like wind". He also said that Musa ibn Dihqan and [Isa ibn Abi [Isa al-Madani were unreliable. I also heard al-Hasan ibn [Isa say: "Ibn al-Mubarak said to me: 'When you go to Jarir, write down everything he knows except the Hadith from three people: do not write the hadiths reported by [Ubaydah ibn Mu[attib, al-Sari ibn Isma[il and Muhammad ibn Salim'".[75]

75. There is a mistake in the Arabic original of statement No. 92. It occurs in the second sentence which, if translated literally, would have

read: 'He also classified Yahya ibn Musa ibn Dinar ...'. Referring to several authorities, al-Nawawi makes clear that the word 'ibn' that occurs between Yahya and Musa is wrongly inserted by copiers of the book. It is Yahya ibn Sa[id that classifies Musa as unreliable, like he described the others. All those mentioned by him: Hakim ibn Jubayr, [Abd al-A[la, Musa ibn Dinar, Musa ibn al-Dihqan and [Isa were agreed by authorities on Hadith as unreliable. What such authorities mention in this regard is well known. Hakim was from Asad, lived in Kufah and was a Shia. Abu Hatim al-Razi said that he was an extreme Shia. [Abd al-Rahman ibn Mahdi and Shu[bah were asked why they abandoned Hakim's hadiths and their answer was: 'Because we fear to be in Hell'. [Abd al-A[la ibn [Amir al-Tha[alibi was from Kufah while Musa ibn Dinar was from Makkah and, according to al-Nasa'i, he reported from Salim. Musa ibn al-Dihqan was from Basrah and reported from Ka[b ibn Malik. [Isa ibn Maysarah is known as Abu Musa, but he was also said to be Abu Muhammad, from Madinah and the Ghifar tribe.

Ibn al-Mubarak is quoted as advising al-Hasan ibn [Isa not to write 'the hadiths reported by [Ubaydah ibn Mu[attib, al-Sari ibn Isma[il and Muhammad ibn Salim'. All three belonged to Kufah and they were well-known to be weak and abandoned. As for their tribes, the first was Dabbi while the other two belonged to Hamdan.



i Related by al-Tirmidhi, 2697.

i Waki[ibn al-Jarrah (129–197 AH, 747–813 CE) was a scholar of the rank of Abu Hanifah, al-Awza[i, al-Shafi[i, etc.

i This figure may be thought exaggerated, particularly in the light of people's tendency to have small families. Yet it is not surprising that Anas ibn Malik had a large number of children and grandchildren, considering that the Prophet prayed to God to give him plentiful means and numerous offspring. A friend of mine told

me that his father had thirty-nine brothers and twenty-three sisters. Needless to say that they were not born to the same mother.

i It should be pointed out that all these errors in the chain of transmission and the text of the hadith are due to how Arabic letters are dotted and the omission of short vowels. Old writings did not dot letters or insert short vowels. This meant that words that are pronounced differently could be written in the same way, as in the cases of the three pairs mentioned in this statement.

i Related by al-Tirmidhi, 2859.

i *Mawl*a is one of a small number of Arabic words that signify opposite meanings. When it refers to God or to a person in high position, such as a king, it means 'master', and when it refers to an ordinary person, it means 'slave' or 'freed slave' or servant.

CHAPTER 7

THE VALIDITY OF REPORTERS' VIEWS OF OTHER REPORTERS

There are a great many types of statement by authoritative scholars about suspect reporters of Hadith specifying their weaknesses. To give them all would make the book far too long, so what we quote here is sufficient for those who wish to understand their reasons and of what has been said and explained.

Such scholars committed themselves to explaining the faults of Hadith reporters, and stated the reasons for their rulings when so questioned. Their point is that the matter is very serious. Reports that are concerned with religion normally state what is permissible or forbidden, required or prohibited, and provide encouragement or give warnings. If the reporter is not a person of confirmed honesty and truth, and his report is then transmitted by someone who knows him well without stating the reporter's fault to others who do not know him, then he commits a sin by so doing and cheats the Muslim community. Some of those who hear such reports may also use them, or some of them, and yet these reports may be mere fabrications and absolute lies. Authentic statements narrated by reliable and meticulous reporters are numerous, leaving no need to

report from anyone who is unreliable and lacking such meticulousness.

Whoever tries to gather hadiths that are poor in authenticity and with chains of transmission that include unknown narrators, knowing that they are unauthentic and flimsy can only be motivated by the desire to gain reputation among the masses. Such people seek the praise of others, whereby the latter might refer to them as being rich in knowledge and that they had succeeded in gathering a great many hadiths.

Whoever takes this way and opts for this method gains no knowledge of Hadith. To describe him as ignorant is more appropriate than giving him any description of knowledge.[76]

Some issues and rules related to this section

76. The first of these issues is that pointing out the faults and weaknesses of reporters is permissible; it is indeed obligatory according to the general agreement of scholars. It is necessary in order to keep the Islamic faith and law safe from distortion. It is not backbiting, which is forbidden in Islam; rather, it is an act of sincerity towards God, His Messenger and to the Muslim community as a whole. Imams who are well known for their great piety have always done this. Muslim gave some of their statements in this regard. I, myself, have written some suitable comments at the beginning of my commentary on al-Bukhari's S*a*hih. What is most important is that whoever points out the weakness or unreliability of someone else should be God-fearing, certain of what he says and wary of making unfair criticism of anyone, or pointing out

faults when such faults are not clearly apparent. To unfairly classify someone as unreliable is a gross act of permanent backbiting. It renders the hadiths reported by such a person invalid, and as such it negates a Sunnah recommended by the Prophet or makes an Islamic ruling inapplicable. Negative criticism of reporters is permissible when made by someone who has thorough knowledge of the subject, and his statements in this regard are received with acceptance. If the person making such negative criticism is not a specialized scholar, or if his statements are not acceptable, he may not make any such criticism of anyone. If he does, he is guilty of backbiting, which is forbidden. This is stated by *Q*adi [Iyad and it is clearly true. He adds that this is similar to giving testimony: negative criticism may only be made by those who are qualified to make it. If someone else discredits the criticized reporter on the basis of such criticism, this counts as backbiting that deserves punishment.

Second, negative criticism is not accepted from anyone other than an unblemished authority who knows the grounds on which it is made. The question here is: does it require any particular number of scholars to give a judgement of reliability or unreliability? Scholars hold different views on this, but the right answer is that there is no such condition. A reporter can be considered reliable or unreliable on the basis of the statement of just one scholar; such description being treated as a report acceptable from a single person. Another relevant question is: is it necessary to state the grounds on which a reporter is considered unreliable? This again is subject to disagreement. Al-Shafi[i and many others make it a condition, because whoever is making such a verdict could be relying on something that does not justify such a verdict; in other words some reasons are subtle and scholars hold different views about them. *Q*adi Abu Bakr al-Baqillani and others say that stating the grounds is not a condition. A third group of scholars say that stating the grounds is not required from a scholar who is well versed in what makes a reporter unreliable, but it is required of one who has no such expertise.

Scholars who require justification of a ruling of unreliability say that the outcome of such a ruling is that nothing is accepted as evidence from the person so ruled until the ruling has been fully examined. Besides, when a reporter is found in one of the two *Sa*hih anthologies despite his being ruled unreliable by earlier scholars, his acceptance is based on the fact that the grounds on which the ruling was made have not been clearly stated. When different scholars give opposite rulings of reliability and unreliability of the same reporter, precedence is given to the 'unreliable' ruling. This is the view of the major authorities on the subject as also the majority of scholars. Nor is there any difference if the number of scholars giving the reporter a 'reliable' verdict is larger or smaller. Some scholars say that if those who consider the reporter reliable are greater in number, their view is given preference, but the other view is the correct one. This is because the one who gives an 'unreliable' verdict is aware of some subtle matter unknown to others.

Third, Muslim mentions in this section that al-Sha[bi reported from al-Harith al-A[war stating clearly that he lied. He reported from another and said that he was suspect. Reports from others included some quoting reporters who were weak or discredited. It may be said: 'Why would leading authorities narrate from such reporters knowing that their reporting is unacceptable?' The following reasons are given in answer:

1. They mention the reported statements in order to make clear that they are weak and unacceptable. Thus there is no chance for they or others to be confused or in doubt about them.
2. The hadiths transmitted by 'weak' reporters are written so that they may be cited in support, as we have explained on the Note on Endorsement. They are not accepted on their own as evidence.
3. The total sum of what is reported by a 'weak' reporter include what is authentic, doubtful and false. Therefore, these reports are written down. Meticulous scholars of Hadith will then easily sort

them out. This was the argument given by Sufyan al-Thawari when he warned against reporting from al-Kalbi. He was asked: 'Why do you then report from him?' He said: 'I know the authentic from the false he reports'.

4. They may report from them statements that encourage good action, fearing God, stories, or highlight good manners and asceticism and similar aspects that are not in the category of rulings defining what is lawful and unlawful, etc. According to scholars of Hadith and others, it is permissible to take a less strict attitude on such areas, reporting and acting on hadiths that are not false or fabricated. The fact is that such matters are correct, endorsed by Islam and known to scholars. Anyway, authoritative scholars do not narrate from weak reporters anything that represents the only basis for a ruling. This is something no leading scholar of Hadith ever did, nor was it done by any other diligent Islamic scholar. That many, or even most, scholars of *fiqh* do so is unacceptable; indeed highly unbecoming. The point is that if such a scholar knows that the hadith he is citing is poor in authenticity, it is not permissible for him to cite it as evidence. Scholars are in agreement that a hadith that lacks authenticity may not be considered as evidence for any ruling. If the scholar does not know the hadith to be poor in authenticity, it is not permissible for him to cite it without first thoroughly examining it if he is competent to do so or before asking specialized scholars if he cannot perform the examination himself, but God knows best.

Fourth: Are those who lie of different types and what rulings are applicable to them? *Q*adi [Iyad outlined this very clearly. He divided such liars into two categories. The first includes people who are known to lie in the Prophet's hadiths. These are of different types. Some fabricate what the Prophet never said and attribute it to him, either

taking the matter lightly, as done by unbelievers who have no respect for religion, or imagining that they are serving Islam by so doing, as done by some who are ignorant people in their devotion trying to encourage people to do what is good and praiseworthy. Some, like sinful Hadith narrators, fabricate hadiths to gain personal reputation. Others do so to support their own deviant views or their particular schools of thought, or to endorse or justify the actions of people who command high positions or authority in society.

Scholars of hadith and those of them who are specialized in verifying the reliability of reporters have identified people of each of these types. Others do not invent a text claiming that it is a hadith. Rather, they may take a text that lacks authenticity and attach to it a valid chain of transmission that includes famous reporters. Some may deliberately make switches in chains of transmission, or add extra reporters to them, so that they are thought to know what others do not, or to gain some reputation of possessing rich knowledge. Some lie, claiming to have heard from or met some scholars whom they did not meet or hear from. They then quote their authentic hadiths claiming to have heard these. Some take the statements of some of the Prophet's companions or sayings of some wise Arabs or non-Arabs, attributing them to the Prophet. Those who do any of this are liars, and they are discarded. The same applies to those who report hadiths without first ascertaining their authenticity or verifying their wording, and those who have doubts about what they report.

None of these is acceptable and none of their hadiths may be quoted, even though they may have committed such action only once. They are treated like one who gives false testimony: when he does this deliberately, he is unacceptable as a witness in any case. There is disagreement among scholars on whether he becomes acceptable in the future if he genuinely repents and such repentance becomes evident. The weightier opinion is that his repentance is accepted, just like any other type of transgression. Scholars who reject forever the reports of

such repentant people argue that such lying incurs greater punishment and must never be tolerated. They cite the hadith that quotes the Prophet: 'A false attribution to me is unlike falsely attributing something to anyone else'.

The other category includes people that do not permit any of these types in Hadith but lie when they quote people's ordinary speech and are known to do so. Again, such people are not acceptable as reporters or witnesses. A person of this type benefits by his repentance, and he becomes acceptable as a result of his genuine repentance. A person who rarely lies and is not known as a liar is not discredited as a result, because he may do this by mistake or misunderstanding. This applies even though he may admit to having deliberately done so only once, unless it results in causing harm to a Muslim. Although such a deliberate lie is sinful, he is not discredited because of its rarity and as such does not constitute one of the grave sins. Most people commit some minor errors. The same applies to lies that are of the type of carrying something to exaggeration, because these are not truly lies and the person who so hyperbolizes does not mean it literally. The Prophet (peace be upon him) said: 'As for Abu al-Jahm, he never takes his stick off his shoulder', and in reference to his wife Abraham said: 'This is my sister'. This is all that *Q*adi [Iyad said. He explained this issue thoroughly, may God bestow mercy on his soul. But, God knows best.

CHAPTER 8

THE VALIDITY OF AN UNSPECIFIED HADITH AS EVIDENCE

Some forgers of hadiths in our present time have spoken about judging chains of transmission as sound or faulty. They have said: 'Were we to completely ignore this, without reporting it or mentioning its defects, this would be the right course to take'.

Ignoring a flimsy and unsound statement is more likely to send it and its reporter into oblivion. Thus, people of little knowledge will not be alerted to it. However, we fear evil consequences and that some people who lack awareness may be attracted by new inventions and be quick to believe in what is erroneous and in statements that scholars consider unsound. Hence, we feel that exposing the defects of such statements, and rejecting them as they should be suitably rejected, is of greater benefit to the community and brings about better results, God willing.

The one we started by quoting, pointing out his wrong judgement, claims that every chain of transmission which includes one person reporting from another when we know that they were contemporaries and that the latter might have actually heard the hadith from the former and might have received it directly

from him—yet we do not know for certain that the latter heard from the former, nor do we find in any report that they have ever met or conversed—then any report that is given in this way does not provide strong evidence. There must be confirmed knowledge that the two have met at least once or that they exchanged information, or that we must have a report that they met at least once in their lifetime. Without such knowledge or authentic report that this reporter met the one he reports from at least once and listened to him, then the report does not serve as evidence. It remains in abeyance until information is received that the reporter actually listened to some hadiths, however few or many, from the one he reports from.

This view, which questions chains of transmission, has no sound basis. It is without precedence, and no scholar of repute has endorsed such an idea. The fact is that the common view agreed by scholars of Hadith and reports, old and contemporary, is that every reliable person who reports from one who is equally reliable, and the two might have met and exchanged information because they were contemporaries, is valid and may be cited as evidence, even though we have no report that they actually met and discussed anything. Only if we have clear evidence that this reporter never met the one he reports from, or never heard anything directly from him, does the hadith so reported become unacceptable and may not be cited as evidence. If the matter remains

possible and the meeting between them remains probable, then the report is taken as indicating that the reporter heard from the one he is quoting. Such is the case unless proved otherwise, as I have explained.[77]

77. The sum of this chapter is that Muslim (may God bestow mercy on him) claimed that scholars of his generation and previous ones were unanimous that an unspecified [i.e. *mu*[*an*[*an*] chain of transmission which states that X reports from Y from Z, [i.e. does not expressly state direct narration or listening] is taken to imply continuity and listening provided that a meeting between any two reporters was feasible and they were known to make no misleading narration (i.e. *tadlis*). Muslim quotes some of his contemporaries who say that this is not valid as evidence and cannot be interpreted as informing actual contact unless it is confirmed that the two reporters had met at least once during their lifetimes. They further say that it is not enough that there is a possibility that they have met. Muslim claimed that this view has no 'sound basis' and is 'without precedence', unshared by any scholar of repute. Muslim further says that to maintain it is a deviation that should be rejected. He criticizes it at length. Muslim (may God bestow mercy on him) explains his argument, and his explanation may be summarized as follows: an unspecified chain of transmission is taken as complete if a meeting between each two reporters is confirmed, even though there remains a possibility of indirect reporting, i.e. *irsal*. It is also taken as complete if a meeting between the reporters was possible.

This conclusion arrived at by Muslim is questioned by author-itative scholars who maintain that his conclusion lacks firm support, while the view he rejects is the correct one chosen by the great imams of Hadith scholarship such as [Ali ibn al-Madini, al-Bukhari and others. Later scholars even added further requirements. Al-Qabisi required that the two reporters had clearly met, while the Shafi[i *fiqh* scholar, Abu al-

Muzaffar al-Sam[ani, adds the condition that the two reporters should have been together for some time. Abu [Amr al-Dani further adds that one reporter should be known to narrate from the one before him. The evidence cited in support of this view agreed by Ibn al-Madini, al-Bukhari and others is that an unspecifed chain of transmission is taken to be continuous when the two reporters are confirmed to have met. A reporter who is not classified as 'misleading', i.e. *mudallis*, does not normally give such a report unless he actually heard the hadith from the one before him. Moreover, all indications support this, because narrators of Hadith do not use this general expression except for what they had actually heard. The only exception is a misleading reporter. Hence, we reject such narrations by misleading reporters. If meeting between reporters is confirmed, it is most probable that the reporting is continuous; since this is based on the greater probability, we accept it. When there is only a possibility of meeting without confirmation that it took place, no such greater probability exists. Hence, continuity cannot be assumed. The case becomes akin to that of an unknown reporter. His report is rejected because of doubt about his situation, not because he is deemed to be a liar or a weak reporter, but God knows best.

This is the ruling concerning an unspecific chain of transmission where the reporters are not misleading. We have explained the status of a misleading reporter in our Notes in the Introduction. All that we have said provides details of the correct view chosen by scholars of Hadith, *fiqh* and *usul* of earlier and more recent times. Some scholars reject all hadiths with unspecifed chains of transmission, arguing that discontinuity is probable in such chains. However, this view is rejected by the unanimous verdict of early scholars. Their evidence is, as stated earlier, strong probability added to other indications, but God knows best.

This is the ruling concerning hadiths with unspecifed chains of transmission. A question arises about a chain of transmission that says: 'So-and-so narrated to me that such-and-such said ...'. For example, a

reporter may say: 'Al-Zuhri narrated to me that Sa[id ibn al-Musayyib said ... or narrated ...'. The majority of scholars are of the view that the word 'that' preceding the other narrator is the same as 'from'. Hence, the chain of transmission is taken as continuous provided that the earlier conditions are met. Ahmad ibn Hanbal, Ya[qub ibn Shaybah and Abu Bakr al-Bardiji say that 'that' cannot signify continuity, although 'from' signifies it. However, the first view is the correct one. The same applies to words like 'said, narrated, mentioned, etc.'. They are all taken to indicate continuity of reporting based on direct hearing.

We say to the one who came up with the view we have described, and to the one who defends it: In the whole of what you have said, you have indicated that a report by one reliable person from another reliable person is valid evidence that must be implemented. You have subsequently introduced a further condition, stating that we must first know that the two have met once or more, or that the one heard from the other. Do you find this condition you are imposing stated by anyone whose word must be taken? If not, then give us some evidence to prove your claim.[78]

78. What Muslim says here highlights the great rule upon which most Islamic rulings are based, namely, that hadiths narrated by single reporters must be implemented. This rule should be given due importance so that it is well established. Scholars of old spoke about it in detail, explaining it and outlining the evidence on which it is based. Some wrote books about it, and scholars of Hadith and *fiqh* gave it full attention. To the best of my knowledge, the first major scholar to write in detail about it was Imam al-Shafi[i. Rational and textual evidence

supporting it are fully discussed in books on *u*su*l al-fiqh*, i.e. legal theory. We will include here a summary explaining singly-reported statements and the different views about it.

Reports are of two types: recurrent (*mutawatir*) and single (aha*d*). A recurrent report is that which is transmitted by a number of people and about whom it is considered impossible that they should all agree to a lie. They report it from a similar number. The two ends of the chain and its middle are equal in this, and they report something that is real, not abstract. When they state it, it becomes certainly known. The majority of scholars, including the most authoritative, agree that there is no specific number required, and that no condition of being Muslim or unblemished applies to them. There are other less solid views and details that are discussed fully in books of *u*su*l*.

A single report is that which does not fulfil the conditions of the recurrent, whether it is reported by one reporter or more. There is disagreement about its status. What is agreed by the great majority of Muslims, including the Prophet's companions and their successors, the Tabi[in, and the following generations of scholars of Hadith, *fiqh* and *u*su*l al-fiqh* is that a report by a reliable single reporter provides religious evidence that must be implemented. It imparts probability, not certainty. That it must be implemented is based on religion, not reason. The Qadariyyah and Shia sects, as well as some scholars who follow the Zahiri[ii] School are of the view that single reports need not be implemented. Some of them say that rational evidence stops its implementation, while others maintain that it is religious evidence that stops it. Another group say that it should be implemented on the basis of religious evidence. Al-Jubba'i, a well-known scholar who belonged to al-Mu[tazilah, said that only such reports that are narrated by two reporters from two should be implemented. Others raise the requirement to four from four. Some Hadith scholars say that a single report imparts knowledge, and some of them say it imparts surface, not inner, knowledge. Other Hadith scholars maintain that only single

reports entered in either al-Bukhari's S*a*hih or Muslim's S*a*hih impart certainty, but none other. We have already discussed this view and showed its invalidity in the Notes in our Introduction.

Only the view confirmed by the majority of scholars is valid; the rest are incorrect and invalid. The argument that a singly-reported hadith is insufficient as evidence is clearly false. The Prophet's letters and what his individual messengers delivered continued to be upheld and implemented. Indeed, the Prophet required Muslims to implement these. The Rightly-Guided Caliphs and their successors continued to do so. Indeed those caliphs and all the Prophet's companions and the generations that succeeded them continued to operate reports by single transmitters, when any such report told them of a Sunnah. They also took such reports as basis for judgement in disputes and issuing of rulings on different cases. They annulled their previous judgement if it were contrary to such hadiths reported by single narrators. When they did not find evidence they asked people if they had any such hadiths or reports. They cited such reports as proof of their case against anyone who disagreed with them. Indeed, such people who disagreed changed their position as a result. All this is well known and no doubt is raised against it. Reason does not preclude the operation and implementation of reports by single reporters, while religion requires it. Hence, it must be done. Those who say that reports by single reporters provide knowledge only state an argument without foundation. How does it give knowledge when such reports may be mistaken or even fabricated? But God knows best.

If he claims that any scholar of earlier generations stated the same conditions he requires to prove a report, he must produce his statement, but neither he nor anyone else can produce anything of the sort. If he alleges that his claim is based on clear evidence, he will

be required to produce the evidence. He may, on the other hand, say: 'It is a fact that old and contemporary narrators report hadiths, one from the other, without having met or heard anything from those they quote.

Thus they permit themselves to narrate hadiths from one another in this *mursal* way,[i] without having heard them directly. All authoritative scholars agree, as I do, that a *mursal* report is not valid as evidence. Because of all this I find myself in need of ascertaining that each reporter heard the hadith from the one he quotes. When I confirm that he heard something from him, I have thus confirmed whatever he reports from him. If I cannot determine that, I stop the report. I do not consider it as evidence because of the possibility that it is *mursal*.'

In reply we say that if the reason that makes you consider a report to be lacking in authenticity, and as such should not be taken as evidence, is that it may be *mursal*, then you must not accept as authentic any unspecified chain of transmission unless you confirm that every reporter in the chain actually heard it from the one before him.

Take the case of a hadith that has the following chain: Hisham ibn [Urwah[i] from his father, from [A'ishah. We most certainly know that Hisham heard from his father and that his father heard from [A'ishah and [A'ishah heard from the Prophet (peace be upon

him). If Hisham reports something from his father without saying 'I heard my father say', or 'my father reported to me', it is possible that that report included another reporter between him and his father. It may be that that person informed him of that hadith from his father and that he himself did not hear it directly from his father, but he preferred to report it in a *mursal* fashion, without specifying the one he heard it from. What we have pointed out in Hisham's reporting from his father also applies to his father's reporting from [A'ishah. In fact, it applies to every chain of transmission where the reporters do not specify that they heard directly from the ones before them.

We know that in general every one of them listened to his teacher on numerous occasions. Nevertheless, it is possible that each one of them might have heard from someone else some of the hadiths reported by his teacher, and he might have quoted him indirectly without specifying the one he heard it from. On other occasions, he might specify the one from whom he learnt the hadith, preferring this to reporting it in a *mursal* fashion.

What we have said is plentiful in Hadith, agreed upon by highly reliable Hadith scholars and reporters as well as leading scholars. We shall now mention a number of their reports in the way we have explained by way of example, so that people realize, God willing, that there are many others like them.

For example, Ayyub al-Sakhtiyani, Ibn al-Mubarak, Waki[, Ibn Numayr and several others report from Hisham ibn [Urwah; from his father; from [A'ishah who said: **'I used to apply perfume to the Prophet when he released himself from consecration (*ihram*) and when he was about to start his consecration, using the best perfume I could find'**. This very hadith is also reported by al-Layth ibn Sa[d, Dawud al-[Attar, Humayd ibn al-Aswad, Wuhayb ibn Khalid and Abu Usamah from Hisham who said: '[Uthman ibn [Urwah reported to me from [Urwah from [A'ishah from the Prophet (peace be upon him)'.[79]

79. Muslim quotes the one who disagrees with him that a *mursal* report is not acceptable as evidence according to the majority of scholars. This is what is well-known of the views of Hadith scholars. It is also the view of al-Shafi[i and a number of *fiqh* scholars. However, Malik, Abu Hanifah, Ahmad and the majority of *fiqh* scholars are of the view that a *mursal* hadith may be taken as evidence. In our Notes in the Introduction we fully explained the rules that apply to the *mursal* in a summarized way, but God knows best.

The hadith mentioned about [A'ishah applying perfume to the Prophet indicates that using perfume at the time when one is about to start *i*h*r*a*m*, i.e. entering into a state of consecration, is recommended. However, scholars of the early days and contemporary ones differ on this: al-Shafi[i and many others suggest that it is preferable, but Malik and other scholars discourage it. We will discuss this in detail in the Book of Pilgrimage, God willing.

Hisham reports from his father from [A'ishah who said: '**When the Prophet was [staying in the mosque] in *i[tikaf*, he would bring his head close to me and I would comb his hair even though I was in menstruation**'. This very hadith is also reported by Malik ibn Anas from al-Zuhri, from [Urwah, from [Amrah, from [A'ishah, from the Prophet (peace be upon him).[80]

80. This hadith gives us several points of importance. For one thing, it implies that all the body organs of a woman who is in menstruation are pure. This is agreed by all scholars. What is reported of Abu Yusuf [the eminent Hanafi scholar] saying that her hand is impure is incorrect. The hadith makes clear that a man who is staying in the mosque during the last ten days of Ramadan may comb his hair and take care of it. It is permissible for him to look at his wife and for her to touch his body without sexual arousal on his part. Some Shafi[i scholars cite this in support of their view that a woman in menstruation may not enter the mosque and that *i*[*tikaf* may only be done in a mosque, but the hadith does not appear to support either point. No doubt this is preferable, and the hadith does not imply more than this. As for stipulating conditions and stating what a woman may or may not do during her period, there is nothing in this hadith about it. There are other indications in books of *fiqh* to explain these. On the basis of this hadith, *Q*adi [Iyad disagees with al-Shafi[i and argues that little contact between a man and a woman does not invalidate ablution, but it is strange to arrive at this conclusion on the basis of this hadith. What relevance is there in this hadith to this issue? Do we find in this hadith any mention that the Prophet touched [A'ishah's skin and then prayed without performing a new ablution? He might not have had ablution in the first place, and if

he had had it, the hadith does not tell us that he did not refresh himself with a new ablution. Moreover, al-Shafi[i says in one version that the one who is touched continues to have a valid ablution. Moreover, touching the hair of someone of the opposite sex does not invalidate the ablution of the person who touches it, according to al-Shaf[i. This is stated in his books, and the hadith does not mention more than that [A'ishah touched the Prophet's hair, but God knows best.

Al-Zuhri and Salih ibn Abi Hassan report from Abu Salamah, from [A'ishah that '**the Prophet used to kiss [his wife] when he was fasting**'. Yahya ibn Abi Kathir says of this hadith: 'Abu Salamah ibn [Abd al-Rahman reported to me that [Umar ibn [Abd al-[Aziz reported to him; that [Urwah reported to him; that [A'ishah reported to him that the Prophet (peace be upon him) used to kiss her when he was fasting'.

Ibn [Uyaynah and others report from [Amr ibn Dinar from Jabir who said: '**God's Messenger (peace be upon him) permitted us to eat horse meat but prohibited donkey meat**'. Hammad ibn Zayd reported the same hadith from [Amr from Muhammad ibn [Ali from Jabir from the Prophet (peace be upon him).

This sort of reporting is too plentiful to enumerate, but what we have mentioned is sufficient for people of understanding.[81]

81. The hadith reported by al-Zuhri and Salih ibn Abi Hassan is also related by al-Nasa'i and others. Al-Tirmidhi quotes al-Bukhari's statement: 'Salih ibn Abi Hassan is reliable'. Others also give the same

verdict. I am mentioning this in order to clarify any confusion with another reporter of a similar name, Salih ibn Hassan ibn Abi al-Harith al-Basri al-Madini, who is also called al-Ansari. He is of the same class as Salih ibn Abi Hassan, as both report from Abu Salamah ibn [Abd al-Rahman, and Ibn Abi Dhi'b reports from both. However, Salih ibn Hassan is graded 'weak' by all authorities, and their statements confirming his weakness are well known. In his book *al-Kifayah*, al-Khatib al-Baghdadi mentions: 'All Hadith critics agree that Salih ibn Hassan should be discarded because of his bad memory and lack of accuracy', but God knows best.

The version that starts with 'Yahya ibn Kathir says ...' features something that is particularly interesting; it is indeed one of the finest aspects of Hadith transmission. This version is reported by no less than four of the Tabi[in, each of them is reporting from another. There are a few other examples in this book and in others, and we will discuss some of these. I also mentioned a number of such hadiths at the beginning of my commentary on al-Bukhari's S*a*hih. Moreover, this chain of transmission provides another interesting feature: here we see senior scholars reporting from junior scholars. Abu Salamah is one of the most senior of the Tabi[in while [Umar ibn [Abd al-[Aziz is one of the juniors in respect of age and group, although he belongs to the highest grade in respect of his knowledge, status, devotion, asceticism and other qualities. Abu Salamah's name was [Abdullah ibn [Abd al-Rahman ibn [Awf. This is what is most commonly known, but some say that his name was Isma[il, while [Amr ibn [Ali said that his name was not known and Ahmad ibn Hanbal said that Abu Salamah was his name and appellation. All this is mentioned by Abu Muhammad [Abd al-Ghani al-Maqdisi. Abu Salamah was one of the most learned scholars of *fiqh* among the Tabi[in, and one of the seven most distinguished scholars of *fiqh* in Madinah, according to one of the reports naming them. On the other hand, Abu Nasr Yahya ibn Abi Kathir was of the junior Tabi[in. He met Anas ibn Malik and heard from al-Sa'ib ibn Yazid and was

highly respected. As his father, Abu Kathir's name was Salih, but other reports mention that he was called Sayyar, Nashit or Dinar.

The one whose argument we have mentioned makes clear that if we do not know that a reporter heard anything from the one he quotes, thus making it possible that the hadith is reported in the *mursal* fashion, then this is sufficient reason for pronouncing a hadith as unauthentic. If this is so, then his argument requires him to discard any hadith reported by one who heard the one who quotes, unless the hadith itself specifies that the reporter heard it from the one before him. As we have already mentioned, the leading imams who transmitted hadiths experienced different situations: at times they reported a hadith without mentioning from whom they heard it, leaving their method of reporting as *mursal*, and at others they were more diligent. In the latter case, they give specific information of how they heard the hadith, making clear when they heard it directly and when there were intervening reporters between them and the ones they quote, as we have already explained.

To the best of our knowledge, none of the early imams who reported the Prophet's hadiths, examining their chains of transmission and identifying which were sound and which were not, such as Ayyub al-Sakhtiyani, Ibn [Awn, Malik ibn Anas, Shu[bah ibn al-Hajjaj, Yahya ibn Sa[id al-Qattan, [Abd al-Rahman ibn Mahdi and later Hadith scholars, tried to identify the

position of hearing in these chains, as claimed in this argument.

Those of them who checked that reporters actually heard from those they quote did so only in respect of such reporters as were known to be misleading. Only then did they actually check how a reporter heard the hadith he was reporting, so as to remove any lingering doubt of misleading narration. We have never heard that any imam we mentioned or did not mention undertook such checking in respect of reporters who were not misleading.[82]

82. Muslim mentions here reporters who were known to be misleading. Misleading narration has specific meanings with regard to hadith and its reporting. We have mentioned this in detail in the Notes in our Introduction, and there is no need to repeat it here.

For example, [Abdullah ibn Yazid al-Ansari, who saw the Prophet (peace be upon him), reports from Hudhayfah and from Abu Mas[ud al-Ansari, one hadith from each, taking his chain of transmission to the Prophet, but his report from them does not mention that he heard directly from them. We have not learnt from any report whatsoever that [Abdullah ibn Yazid heard any hadith directly from Hudhayfah or Abu Mas[ud al-Ansari, nor does any report mention that he saw them.

We have never heard that any late or contemporary scholar questioned the authenticity of these two hadiths reported by [Abdullah ibn Yazid from Hudhayfah and Abu Mas[ud, or described them as 'weak'. In fact, they and similar ones are considered by those Hadith scholars we met to be definitely authentic and that they should be used and cited as evidence for whatever practices they mention. Nevertheless, according to the one whose argument we have quoted they are exceedingly weak and should be discarded until it is ascertained that the reporter heard from the one he quotes.

Were we to list the hadiths scholars consider as authentic but would be graded as 'weak' according to what this person has outlined, we would find it impossible to include or enumerate them all. We will, therefore, only give a few cases by way of example.[83]

83. The hadith [Abdullah ibn Yazid reports from Abu Mas[ud al-Ansari speaks of what a man spends on his family. It is related by both al-Bukhari and Muslim in their S*a*hih anthologies. The hadith he reports from Hudhayfah is the one that begins with: 'The Prophet (peace be upon him) told me of what will happen ...'. It is related by Muslim. Abu Mas[ud's name is [Uqbah ibn [Amr al-Ansari, also known as al-Badri. The majority of scholars say that he did not take part in the Battle of Badr with the Prophet, but that he lived at Badr. Al-Zuhri, al-Hakm and Muhammad ibn Ishaq, all of whom belonged to the Tabi[in generation, as well as al-Bukhari, say that he took part in the battle.

Muslim says that according to the argument he quoted these hadiths are 'exceedingly weak'. It would have been more appropriate for him to say 'weak' rather than 'exceedingly weak'. The one who makes this argument does not claim these hadiths to be exceedingly or extremely weak; rather, he claims that they are weak and insufficient on their own to constitute evidence.

Abu [Uthman al-Nahdi and Abu Rafi[al-Sa'igh were adults in pre-Islamic days and subsequently they associated closely with some of the Prophet's companions, including some of those who witnessed the Battle of Badr and later ones. They both reported hadiths from them and other companions, including younger ones like Abu Hurayrah and [Abdullah ibn [Umar. Each of them reported a hadith from Ubay ibn Ka[b quoting the Prophet. We do not have a single report that either of them saw Ubay or heard him quoting any hadith.

Abu [Amr al-Shaybani, who was a teenager in pre-Islamic days and an adult during the Prophet's lifetime, and Abu Ma[mar [Abdullah ibn Sakhbarah reported two hadiths each from Abu Mas[ud al-Ansari quoting the Prophet (peace be upon him).[84]

84. Abu [Uthman al-Nahdi's name was [Abd al-Rahman ibn Mull, and we spoke about him earlier. Abu Rafi[was called Nufay[al-Madani. He was a slave and when he was set free, he wept. He was asked the reason why and he answered that as a slave he earned double reward for his good actions, but now that he was free, he would only earn a single

reward. The hadith reported by Abu [Uthman is the one that starts: 'A man whose home was to my knowledge the farthest from the [Prophet's] mosque ...'. This includes the Prophet's supplication to him: 'May God grant you what you dedicate to Him'. It is related by Muslim. The hadith reported by Abu Rafi[mentions that the Prophet used to spend the last ten days of Ramadan in the mosque. One year, however, he was travelling during Ramadan, and so the following year, he spent twenty days in the mosque. This hadith is related by Abu Dawud, al-Nasa'i and Ibn Majah in their *Sunan* and many others in their *al-Musnad* works.

Abu [Amr al-Shaybani's name was Sa[d ibn Iyas and we mentioned him earlier. The two hadiths he reported were 'A man came to the Prophet and said: "I am in dire poverty ..."' and 'A man came to the Prophet leading a camel by its halter and said: "This is [to be used] for God's cause". The Prophet said: "On the Day of Judgement, you will have 700 in return".' Both hadiths are related by Muslim. Abu [Amr al-Shaybani also reports from Abu Mas[ud the hadith that says: 'A person who is consulted is in a position of trust'. This hadith is related by Ibn Majah and by [Abd ibn Humayd in his *al-Musnad*.

The two hadiths reported by Abu Ma[mar are: 'The Prophet used to touch our shoulders in prayer', and 'No prayer is valid if the worshipper does not keep still when he bows'. The first is related by Muslim while the other is related by Abu Dawud, al-Tirmidhi, al-Nasa'i and Ibn Majah as well as in other scholars' *Sunan* and *al-Musnad* anthologies.

[Ubayd ibn [Umayr, who was born during the Prophet's lifetime, reported a hadith from Umm Salamah, the Prophet's wife. Qays ibn Abi Hazim, also born during the Prophet's lifetime, reports three hadiths from Abu Mas[ud al-Ansari quoting the Prophet.

[Abd al-Rahman ibn Abi Layla, who learnt from [Umar ibn al-Khattab and was an associate of [Ali, reported a hadith from Anas ibn Malik quoting the Prophet (peace be upon him). Rib[i ibn Hirash reported two hadiths from [Imran ibn Husayn quoting the Prophet, and one hadith from Abu Bakrah quoting the Prophet. Rib[i also heard and reported from [Ali ibn Abi Talib.[85]

85. The hadith reported by [Ubayd ibn [Umayr from Umm Salamah is the one in which she says: 'When Abu Salamah died, I thought that he was a stranger who died in a foreign land. I shall weep for him in a way that people will speak much about'. This hadith is related by Muslim. Umm Salamah was Hind bint Abi Umayyah ibn al-Mughirah of the Makhzum clan of the Quraysh. Abu Umayyah's name was Hudhayfah, or Suhayl according to some reports. The Prophet married her in the third year of his migration.[i] Some reports suggest that she was called Ramlah, but these reports are without substance.

The three hadiths reported by Qays ibn Abi Hazim from Abu Mas[ud are: 'Faith is in here while hardness and cruelty are in rowdy [animal herders]', 'The sun and the moon are never eclipsed for the death of anyone', and 'I can hardly complete my prayers because the imam makes it too long'. All three are related by both al-Bukhari and Muslim in their S*a*hih anthologies. Abu Hazim was a companion of the Prophet and his name was [Abd [Awf or [Awf ibn [Abd al-Harith al-Bajali.

The hadith reported by [Abd al-Rahman ibn Abi Layla was that in which Abu Talhah tells his wife, Umm Sulaym, to cook some food for the Prophet. It is related by Muslim. We have already mentioned Abu

Layla's name and the different reports concerning it also mentioned his son and grandson.

Rib[i ibn Hirash reported two hadiths from [Imran ibn Husayn: one of them mentions how Husayn embraced Islam and that he said to the Prophet: '[Abd al-Muttalib was better than you for your people'. It is related by [Abd ibn Humayd and al-Nasa'i in his book, [*Amal al-Yawm wal-Laylah*. The other is: 'I shall give the banner to a man who loves God and His Messenger', which is related by al-Nasa'i in his *Sunan*.

Rib[i's hadith from Abu Bakrah quotes the Prophet: 'When two Muslims carry arms against each other, they stand at the edge of a cliff to Hell'. This is related by Muslim and referred to by al-Bukhari. Abu Bakrah's name was Nufay[ibn al-Harith ibn Kaladah from Thaqif. He earned the appellation, Abu Bakrah because he was dropped into the fort of Ta'if with the use of a spool, which is called Bakrah in Arabic.[i] Abu Bakrah was one of the Prophet's companions who did not join either party in the Battle of the Camel.

Likewise, Nafi[ibn Jubayr ibn Mut[im reported one hadith from Abu Shurayh al-Khuza[i quoting the Prophet (peace be upon him). Al-Nu[man ibn Abi [Ayyash reported three hadiths from Abu Sa[id al-Khudri quoting the Prophet (peace be upon him). [Ata' ibn Yazid al-Laythi reported one hadith from Tamim al-Dari quoting the Prophet.[86]

86. Nafi[ibn Jubayr's hadith reads: 'Whoever believes in God and the Last Day should be kind to his neighbour'. This is related by Muslim in the Book of Faith with this chain of transmission. It is also related by al-Bukhari and Muslim as reported by Sa[id ibn Abi Sa[id al-Muqbiri. Abu

Shurayh's name is stated in several versions: Khuwaylid ibn [Amr, or [Abd al-Rahman, or [Amr ibn Khuwaylid, or Hani' ibn [Amr, or Ka[b. He is mentioned as al-Khuza[i or al-[Adawi or al-Ka[bi.

The three hadiths reported by al-Nu[man ibn Abi [Ayyash are: 'Whoever fasts one day for God's sake, God's removes his face from Hell by seventy years', 'There is a tree in Heaven in whose shade a rider travels ...', and 'The lowest ranking person of the people of Heaven is one whose face ...'. The first two are related by al-Bukhari and Muslim, while the third by Muslim. Abu Sa[id al-Khudri's name is Sa[d ibn Malik ibn Sinan who belonged to Khudrah, a clan of the tribe of al-Khazraj. He died in Madinah in 64 AH, 684 CE, at the age of seventy-four. Some reports mention that his death was in 74 AH. Al-Nu[man's father, Abu [Ayyash, was called Zayd ibn al-Samit, but other reports suggest that his name was Zayd ibn al-Nu[man or [Ubayd ibn Mu[awiyah ibn al-Samit or [Abd al-Rahman.

The hadith [Ata' ibn Yazid al-Laythi reported from Tamim al-Dari is that which starts with: 'Religion is sincerity'. Tamim's name is spelt in Muslim's S*a*hih as al-Dari, while in some versions of Malik's *al-Muwa*tt*a'* it is mentioned as al-Dayri. Scholars have different opinions on what his name refers to in each of the two cases. The majority of scholars say that one of his ancestors was called al-Dar ibn Hani' and that he is called after him. His lineage goes as follows: Tamim ibn Aws ibn Kharijah, ibn Sur ibn Judhaymah ibn Dhira[ibn [Adi ibn al-Dar ibn Hani' ibn Habib ibn Namarah ibn Lakhm, who was called Malik ibn [Adi. Scholars who say that his name was al-Dayri say that he is called after the Dayr, i.e. the monastery, where he lived as a Christian before he adopted Islam. In his book *Manaqib al-Shafi*[i, Abu al-Husayn al-Razi reports with a correct chain of transmission going up to al-Shafi[i on the derivation of both names.

This is what is agreed by most scholars. However, some say that al-Dari is named after a place near a port in Bahrain to which perfumes were imported from India. Hence, a trader in perfumes used to be called

Dari. Some even say that Dayri is named after a tribe, but this is odd and strange. Yet this report and the one before it are mentioned by Ibn Qaraqul, the author of *Ma*ta*li*[*al-Anwar* [*al*a S*i*hah *al*-A*th*ar, and he says that the two names Dari and Dayri are not used by any reporter whose name is mentioned in the two S*a*hih anthologies and Malik's *al-Muwa*tt*a'* except by Tamim.

Tamim al-Dari is also known by his appellation Abu Ruqayyah. He embraced Islam in year 9 AH, when he was in Madinah. He later moved to Syria and lived in Jerusalem. The Prophet reported from him the story of al-Jassasah, which is an example of senior scholars reporting from junior scholars, but God knows best.[i]

Sulayman ibn Yasar reported one hadith from Rafi[ibn Khadij quoting the Prophet. Humayd ibn [Abd al-Rahman al-Himyari reported several hadiths from Abu Hurayrah quoting the Prophet.[87]

87. The hadith reported by Sulayman ibn Yasar from Rafi[ibn Khadij is known by its subject matter, *al-Mu*ha*qalah*, which means selling the harvest before it is confirmed to be sound and its quality confirmed. This hadith is related by Muslim.

Humayd ibn [Abd al-Rahman al-Himyari reported several hadiths from Abu Hurayrah, including the one that says: 'The best fasting after Ramadan is in al-Muharram and the best prayer after the obligatory ones is Night Prayer'. It is related by Muslim, but not by al-Bukhari. Abu [Abdullah al-Humaydi said at the end of hadiths reported from Abu Hurayrah in his book *al-Jam*[*bayn al*-S*a*hih*ayn*: 'This is the only hadith entered in the S*a*hih as reported by Humayd ibn [Abd al-Rahman al-Himyari'. Al-Bukhari enters no hadith in which he transmits from Abu Hurayrah.

Humayd ibn [Abd al-Rahman al-Himyari may be confused with Humayd ibn [Abd al-Rahman ibn [Awf al-Zuhri, who also reports from Abu Hurayrah. Both al-Bukhari and Muslim enter many hadiths, the latter reports from Abu Hurayrah. A person with limited expertise may come across some of these and he would then object to al-Humaydi's statement, thinking that the two reporters are the same. This would be a gross mistake betraying ignorance. Like the two S*a*hihs, the other three H*adith* anthologies of Abu Dawud, al-Tirmidhi and al-Nasa'i have only this hadith al-Himyari reports from Abu Hurayrah.

All these Tabi[in whose reports from the Prophet's companions we have named were not known to have heard those particular hadiths from those companions of the Prophet, or to have met them so as to learn these particular hadiths. Yet these chains of transmission are considered to be fine and accurate by discerning scholars of Hadith and its reporting. We do not know that such scholars considered any of them weak or lacking authenticity. Nor did they seek to establish that any of them heard directly from another. That every one of them could have heard from the one he was quoting is perfectly possible, because they lived at the same time.

The view advanced by the person we have quoted, considering certain hadiths as weak because of the flaw he described, is certainly too flimsy to be mentioned or discussed. It is a new invention and an invalid view to which no past scholar has subscribed, while scholars of later generations find it singular. We do not need to say

any more in refuting this. The view itself and the one who expressed it are of the degree we have explained. We seek God's help and rely on Him in refuting what is contrary to the standpoint of eminent scholars. In Him we place our trust.[88]

88. All praise be to God, and all grace and bounty come from Him. We pray to Him to grant us success and spare us error.



i According to the great majority of Hadith scholars, a *mursal* is a hadith whose chain of transmission ends with a reporter from the Tabi[in generation who directly quotes the Prophet without mentioning the Prophet's companion he heard it from. In the present context, *mursal* is used to describe quoting a reporter without specifying direct hearing from him.

i [Urwah ibn al-Zubayr was [A'ishah's nephew; she was his maternal aunt. He frequently visited her, put questions to her and learnt numerous hadiths from her.

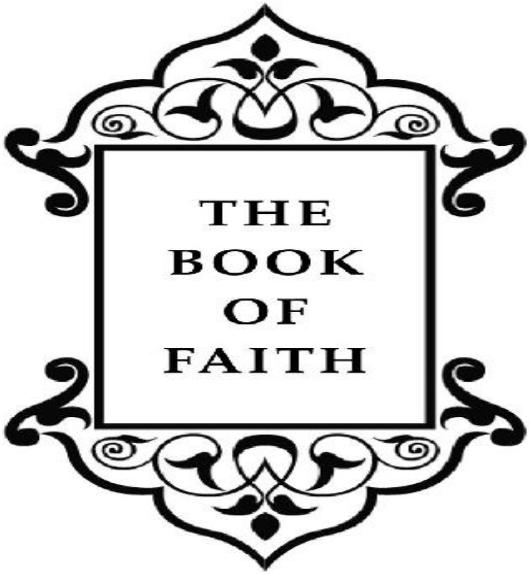
i The Zahiri School maintain that all religious texts should be taken literally and at face value; they need not be explained, argued or rationalized. The main proponent of this view was Imam [Ali ibn Hazm, a highly eminent scholar of *fiqh* and Hadith.

i The Prophet's marriage to Umm Salamah could not have occurred before the last few weeks of the fourth year. Her first husband, Abu Salamah, was appointed commander of a military expedition that started in the first month of Year 4. He returned to Madinah towards the end of the second month, when his injuries troubled him, and he died in the first half of the sixth month. Umm Salamah could not have married again before the end of her waiting period, which lasted four months and ten days, i.e. shortly before the end of the tenth month.

i When Makkah fell to Islam, Ta'if was the remaining major city that opposed the Prophet and Islam. The Prophet laid siege to it, but the people within it remained in their fort and they had plenty of provisions. To try to open the fort, Abu Bakrah requested his companions to lift him over the wall of the fort using a spool and to

drop him on the other side in the hope that he could open the gate of the fort. They did but he could not open the gate.

i When Tamim al-Dari embraced Islam, he mentioned to the Prophet an event he witnessed on a sea trip and the story concurs with what the Prophet had mentioned about the Impostor. The Prophet related the story to his companions. This is what al-Nawawi refers to as he mentions that the Prophet reported this story from Tamim. The hadith detailing all this is entered by Muslim in his S*a*hih, and will be discussed then, God willing.


THE
BOOK
OF
FAITH

CHAPTER 1

EXPLANATION OF *IMAN, ISLAM AND IHSAN*

The Requirement of Believing in God's Decree; Evidence of Dissociation from those Who do not Believe in the Divine Decree and Confronting them Squarely

Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayi (may God bestow mercy on his soul) said: We start with God's help and we need nothing other than that. None can guide us to success other than God, the Most-Glorious.[89]

89. The most important thing to mention under this heading is the different views of scholars concerning i*man*, or faith, and Islam: what is universal or peculiar in each? Does faith increase or decrease? Are man's actions a part of faith. Scholars of early and more recent times have spoken at length on all these issues. I will confine myself to the quotation of short parts of what they have said to illustrate both what I have already mentioned as also to add plenty more.

In his book, *Ma*[a*lim al-Sunan*, Imam Abu Sulayman Ahmad ibn Muhammad ibn Ibrahim al-Khattabi al-Bisti, a scrupulous *fiqh* scholar of the Shafi[i School, said:

> This is a question that has troubled many people, causing them to err. Al-Zuhri said that Islam is the word [i.e. the verbal

utterance], while i*man* is the action. In support of his view he cited the Qur'anic verse: '*The bedouins say: "We have attained to faith". Say [to them]: "Believers you are not. Rather say: 'We have submitted ourselves'," for true faith has not entered your hearts*'. (49: 14) Others state that i*man* and Islam are one and the same thing. They cite the two verses that say: '*We brought out such believers as were there; but We did not find there any who had surrendered themselves*[i] *to Us apart from a single house*'. (51: 35–36) Two of the most eminent scholars have spoken about this, and have made their conclusions on the basis of these two views. The one who discussed it later replied to his predecessor, writing a book on the subject running into hundreds of pages.

The right thing of all this is that it should not be generalized, but rather qualified. A Muslim is a believer in certain situations but not in others, while a believer is a Muslim in all situations. Every believer is a Muslim, but not every Muslim is a believer. When you put the question in this way, you realize that the verses are all consistent and harmonious, displaying no difference or conflict. The essential point of faith is 'to believe' and the essential point of Islam is 'submission and self-surrender'. A person may superficially appear to have surrendered but has not genuinely submitted himself. He may be true in his innermost soul, but does not show himself to be in submission.

Al-Khattabi said about the Prophet's hadith:

> 'Faith consists of 70 odd parts': This hadith tells us that i*man* is a noun that means a whole that has parts and constituents, and has a highest point and a lowest one. The noun refers to some of these as it refers to them all. When it truly exists, it comprises all its parts and includes all its constituents. It is like Islamic prayer, which has parts and constituents but its name refers to its parts

> as well while its reality requires that it includes all its constituents. This is evidenced by the Prophet's statement: 'Modesty is a part of faith'. The hadith confirms that some people are better than others in faith and that believers have different grades of faith.

Imam Abu Muhammad al-Husayn ibn Mas[ud al-Baghawi of the Shafi[i School referred to the hadith which mentions Gabriel questioning the Prophet about i*man* and Islam and the Prophet's answers. He said:

> The Prophet defined Islam as a noun referring to apparent actions and defined i*man* as a noun referring to beliefs. This does not mean that actions are not part of i*man* or that beliefs are not part of Islam. This is merely giving details of a complete whole, which is a single totality that makes up religion. Hence, the Prophet said at the end of the hadith: 'This was Gabriel who came to teach you your religion'. The belief and the action are both covered by both names: i*man* and Islam. This is clearly indicated by the Qur'anic verses: '*The only true faith acceptable to God is Islam [i.e. man's self-surrender to Him]*'. (3: 19) '*I have chosen Islam as a religion for you*.' (5: 3) '*He who seeks a religion other than self-surrender to God [i.e. Islam], it will not be accepted from him*.' (3: 85) God—limitless is He in His Glory—tells us that the religion He has chosen and accepts from His servants is Islam, and religion cannot be granted acceptance unless belief is coupled with action.

In his book *Al-Tahrir fi Shar*h Sahih *Muslim*, Imam Abu [Abdullah Muhammad ibn Isma[il ibn Muhammad ibn al-Fadl al-Tamimi al-Asbahani of al-Shafi[i School said:

> Linguistically speaking, i*man* means belief. If we use it in this sense, then it neither increases nor decreases, because belief

cannot be split into parts so as to imagine that it is complete at times and incomplete at others. From the religious point of view, i*man* refers to mental belief and the fulfilment of its required duties. When used in this sense it is subject to increase and decrease. This is the concept held by Sunni Muslims.

Disagreement over this issue comes down to this: If a person believes at heart but does not combine this belief with action in accordance with the requirements of faith, do we call him a believer or not? Our view is that he is not. The Prophet said: 'An adulterer is not a believer when he actually commits adultery'. Because he did not act in accordance with the requirements of faith, he is not called a believer.

Imam Abu al-Hasan [Ali ibn Khalaf ibn Battal al-Maghribi of the Maliki School said in his commentary on al-Bukhari's S*a*hih:

> The concept agreed by the Sunni Muslims of early generations and their successors is that i*man* consists of verbal statements and practical actions, and that it increases and decreases. The evidence proving its increase and decrease is in the verses cited by al-Bukhari: '*It is He who sent down tranquillity into the hearts of the believers, so that they may grow more firm in their faith*'. (48: 4) '*We increased them in guidance*.' (18: 13) '*God advances in guidance those who seek His guidance*.' (19: 76) '*As for those who accept divine guidance, God increases them in guidance*.' (47: 17) '*Thus the believers may grow yet more firm in their faith*.' (74: 31) '*Whenever a surah is revealed, some of them say: "Which of you has this strengthened in faith?" It certainly strengthens the believers in their faith*.' (9: 124) '*When other people warned them: "A big force has gathered against you, so fear them", that only strengthened their faith*'. (3: 173) '*This only served to strengthen their faith and their submission to God*.' (33: 22)

This means that the belief of one whose faith is not increased is deficient. It may be said that linguistically speaking i*man* means belief. Indeed, but belief is perfected by all types of good action undertaken in obedience of God. Whenever a believer does any such good things, his belief is firmer. Hence, they increase his i*man*, and if they are left out, his i*man* decreases. The less a person does of good actions, the less perfect is his faith, and the more he does, the more perfect is his faith. This is the proper view with regard to i*man*. As for belief in God and in His Messenger, it cannot decrease. Hence, according to some reports, Malik (may God bestow mercy on his soul) refrained from saying that i*man* decreases. Belief cannot decrease, because if it does it becomes doubt and it can no longer be considered belief.

Some people say that Malik refrained from saying that i*man* decreases so that his view would not be interpreted as agreement with the Khawarij, who considered believers who committed sins as unbelievers. Malik agreed with the general view of the Sunni Muslims that i*man* may increase. [Abd al-Razzaq said: 'I have heard from those I met of our teachers and colleagues: Sufyan al-Thawri, Malik ibn Anas, [Ubaydillah ibn [Umar, al-Awza[i, Ma[mar ibn Rashid, Ibn Jurayj, Sufyan ibn [Uyaynah, as they said that i*man* is verbal and practical. As such, it increases and decreases. This is the view of Ibn Mas[ud, Hudhayfah, al-Nakha[i, al-Hasan al-Basri, [Ata', Tawus, Mujahid, and [Abdullah ibn al-Mubarak. What earns a person praise and loyalty by the Muslim community is the fulfilment of all three things together: mental belief, verbal confirmation and physical action. All scholars agree that if a person makes the verbal statement and does the required action without proper knowledge of God then he does not qualify to be called a believer. Likewise, if a person has proper knowledge of God and does the required action but verbally denies what is known of

God's oneness, then he does not qualify as a believer. The same is the case of one who accepts God's oneness and believes in all God's messengers but does not do the required duties. Such a person is not a believer. Although, according to the Arabic language, mere belief makes a person a believer, this is not the same according to what God says: "*True believers are only those whose hearts are filled with awe whenever God is mentioned, and whose faith is strengthened whenever His revelations are recited to them. In their Lord do they place their trust. They attend regularly to their prayers and spend in charity some of what We have provided them with. It is those who are truly believers*". (8: 2–4) Thus, God, the Exalted, tells us that a believer is one who meets these qualities'.

Under the heading, 'Those who say that i*man* is action', Ibn Battal said:

> If it is said that you have already stated that i*man* is belief, the answer is that belief is the first step of i*man*. It brings the person who has such belief into the fold of faith, but it does not confer on him the status of completing all its requirements: he is not considered a perfect believer. It is the concept of all Sunni Muslims that i*man* combines the verbal and the practical aspects. Abu [Ubayd said: 'This is the view expressed by Malik, al-Thawri, al-Awza[i and those who succeeded them of eminent scholars who were well versed in the Sunnah and the imams of Hijaz, Iraq, Syria as well as many others'.
>
> Al-Bukhari wanted to make this clear in the Book of Faith in his anthology. This is reflected in the way he arranged all its chapters. Therefore, he chose his headings: 'Chapter: What constitutes I*man*', 'Chapter: Prayer is part of I*man*', 'Chapter: Zakat is part of I*man*', 'Chapter: Jihad is part of I*man*', etc. He wanted to refute the argument of the Murji'ah who claim that belief, or i*man*, is merely a verbal statement that does not include

> action. Al-Bukhari was keen to show their error, false belief and the fact that their claims are contrary to the Qur'an and the Sunnah as well as the views of all leading scholars.

In another chapter, Ibn Battal said: 'Al-Muhallab said: "Islam is essentially i*man*, which is the mental belief that confirms the verbal statement which is the only one acceptable to God, the Exalted".' The Karamiyyah and some of the Murji'ah claim that i*man* is mere verbal acknowledgement without any mental confirmation. The best thing to say in refutation of their argument is the unanimous verdict of all Muslims that hypocrites are unbelievers, even though they make the declaration: 'I bear witness that there is no deity other than God and that Muhammad is God's Messenger'. God says in the Qur'an:

> *You shall not pray for any of them who dies, and you shall not stand by his grave. For they have denied God and His Messenger and died as hardened transgressors. Let not their riches and their children excite your admiration. God only wishes to punish them by means of these in the life of this world, and that their souls perish while they are unbelievers*. (9: 84–85)

Imam Abu [Amr ibn al-Salah said:

> Islam means that one declares that there is no deity other than God, attends regularly to prayers, pays zakat, fasts during Ramadan and offers the pilgrimage when he is able to do so. I*man* means that one believes in God, His angels, books, messengers, the Last Day and *Qadar* or God's decree, both the good and evil of it ...
>
> This explains the essence of i*man*, which is an internal belief, and the essence of Islam, which is self-surrender and apparent submission. In appearance, Islam is fulfilled by the verbal declaration of belief in God's oneness and in Muhammad as

God's Messenger. Prayer, zakat, fasting and pilgrimage are added because these are the greatest and most apparent aspects of the religion of Islam. When one fulfils these, one's submission is complete. To abandon them, indicates that one's submission is faulty or incomplete. Moreover, the very word i*man* includes the explanation of Islam in this hadith as well as all actions that are undertaken in obedience of God. These actions are the fruits of internal acceptance, which is the essence of belief. They strengthen it and ensure that it remains intact. In the hadith that mentions the Prophet's discussion with the delegation from the tribe of [Abd al-Qays, he defines i*man* as the two testimonies [of God's oneness and Muhammad's message], prayer, zakat, fasting during Ramadan and giving to the state one-fifth of war gains. Therefore, the full name of 'believer' does not apply to one who commits a major sin or changes an obligatory matter. The full name of something applies to it in full, and it is not used for something that is apparently deficient without being qualified. Therefore, it is right to deny its applicability where it is deficient, as in the hadith: 'A thief is not a believer when he actually steals'. The very name Islam also includes what is the essence of i*man*, which is inner belief. It also includes good actions. All these are aspects of self-surrender.

What we have established leads to the conclusion that Islam and i*man* converge and go separate ways, and that every believer is a Muslim, but not every Muslim is a believer. This conclusion brings together numerous separate texts of the Qur'an and the Sunnah that deal with faith and Islam. Unfortunately, many people err in this area. What we have established concurs with the views of the great majority of Hadith scholars as well as other scholars.

As we soon realize, the views of leading scholars of the early and recent generations all converge in stating that belief may increase and decrease.

This is the concept agreed upon by scholars of the early generations and scholars of Hadith, as well as some theologians, even though the majority of these deny that it increases and decreases. They claim that when it admits increase, it is in fact doubt and disbelief. Scrupulous scholars of theology who share our view say that the belief itself does not increase or decrease, but rather that i*man* does as a result of the increase or decrease of its result, which is a person's actions. They add that this reconciles the texts that speak of its increase as well as what early scholars have said with the linguistic meaning of the term and what other theologians maintain. What these scholars say is clearly good, but what is better—and God knows best—is that the very belief increases with frequent reflection and consideration of more evidence. Hence, the belief of devouts is stronger than the belief of others in that they do not entertain any wrong concept. Nor is their faith shaken by any accident. Indeed, their hearts remain firm and enlightened in all situations. The situation is different with newcomers to faith and similar people; this cannot be denied. No one can entertain a thought that Abu Bakr's belief was unmatched by that of any other person. In his S*a*hih anthology, al-Bukhari reports that Ibn Abi Mulaykah said: 'I met thirty of the Prophet's companions. Each of them feared that he might entertain hypocrisy. None of them said that his faith was as firm as that of the Angels Gabriel and Michael'. But God knows best.

That the term i*man*, or belief, is applied to actions is agreed by scholars. The evidence supporting this in the Qur'an and the Sunnah is well known and too numerous to enlist. God says: '*God would never have let your faith be in vain*'. (2: 143) It is unanimously agreed that 'faith' in this verse means people's prayers. As for evidence from the Sunnah, this book will provide many examples, but God knows best.

Sunni Muslim scholars of Hadith, *fiqh* and theology are in agreement that a believer who is judged to belong to the Muslim community and who would not remain in Hell forever must be one who firmly and undoubtedly believes in the religion of Islam and verbally

states the declaration of the two testimonies. If he states one only, i.e. 'I bear witness that there is no deity other than God' or 'I bear witness that Muhammad is God's Messenger', he does not belong to the Muslim community unless he is unable to make that declaration because of an impairment or because of sudden death or some other valid reason. In such a case, he is a believer. If he makes the full declaration with the two testimonies, it is not obligatory that he should say, 'and I disown every religion that is contrary to Islam'. However, an unbeliever who believes that the message of Prophet Muhammad was addressed to the Arabs alone is not a Muslim, unless he disowns what is contrary to Islam. Some of our Shafi[i scholars make it a binding condition that one should declare disowning all other beliefs, but this is insupportable. A well known ruling in our school and other schools of *fiqh* is that a person who says, 'There is no deity other than God' but does not say 'Muhammad is God's Messenger' is not a Muslim. Some scholars of our Shafi[i school say that he is a Muslim but is required to add the second part. If he refuses, he is then an apostate. They cite in evidence the hadith: 'I am commanded to fight these people unless they say "there is no deity other than God". If they say it, they protect their lives and their property'. The great majority of scholars understand this hadith to require the full declaration of the two testimonies, but it referred to one only because it is closely associated with the other and the two are interlinked. But God knows best.

If a person acknowledges that prayer or fasting or some other essentials of Islam are binding, thus contradicting his previous religion, would this make him a Muslim? Our scholars have two views on this. Those who consider such a person a Muslim say: take anything which, when denied, makes a Muslim an unbeliever. If an unbeliever states that it is a binding duty then he is a Muslim. Does stating the full declaration in a foreign language make a person a Muslim if he is able to speak Arabic? Our scholars have two views, but the right one of these is that he becomes a Muslim by such a declaration because it is an

acknowledgement. This is the right view, and the other is insupportable. I have stated this clearly in my commentary on *al-Muhadhdhab*, but God knows best.

Scholars of earlier times and others have different views on whether it is right that a person says 'I am a believer', leaving it without qualification. Some say that he should not leave it at that, but should say, 'I am a believer, God willing'. Some of our scholars attribute this to the majority of the theologians of our Shafi[i School. Others maintain that it is appropriate to leave it without qualification, and there is no need to add 'God willing'. This is the right view accepted by scrupulous scholars. Al-Awza[i and others believe that both are correct from different viewpoints. Those who say that no qualification is needed consider the situation at the time, making all rulings of faith immediately applicable to that person. The one who adds 'God willing' to his statement 'I am a believer', utters his words either for blessing, or because he looks to the future and what God might have determined. He does not know whether he will remain a believer or change. To say that both situations are acceptable is good, as it removes the controversy. There is, on the other hand, a strange difference of opinion among scholars of our school regarding the case of an unbeliever. Some of them say that he describes himself as an 'unbeliever' but he may not add 'God willing'. Others say that the same conditions that apply to a Muslim also apply to an unbeliever. He may add 'God willing' to his statement that he is an 'unbeliever', considering that the way he will be at the end of his life is unknown. This view is adopted by some scrupulous scholars, but God knows best.

It should be known that the view of the people of the true faith is that no one who belongs to the Muslim community may be pronounced an unbeliever on the basis of a sin he or she commits. Nor are the followers of deviant creeds or views ruled to be unbelievers. On the other hand, whoever denies something that is essentially known to be part of the religion of Islam is judged as an unbeliever and an apostate, unless he

is a newcomer to Islam or a person who grew up in a remote area and was unaware of it. Such a person is informed of the right position. If he persists in his denial, he is ruled an unbeliever. The same applies to any person who considers adultery, alcohol or murder permissible, and this ruling also applies to any other behaviour essentially known to be forbidden.

The foregoing are questions relating to i*man* which I have discussed at this point, such that they can be borne in mind, given they are frequently needed and often mentioned and referred to in hadiths. I have begun with these aspects so that I can refer to them when discussing something relevant. It is God who knows the best course. To Him all praise is due, and all bounty comes from Him. Success and steering away from error are achieved through His guidance.

[1–1]. (Dar al-Salam 0001) Abu Khaythamah Zuhayr ibn Harb narrated to me:[i] Waki[narrated; from Kahmas; from [Abdullah ibn Buraydah; from Yahya ibn Ya[mar (H). Also, [Ubaydillah ibn Mu[adh al-[Anbari narrated, and this is what he said: My father narrated: Kahmas narrated; from Ibn Buraydah; from Yahya ibn Ya[mar who said: ‘The first to speak about *Qadar* or divine decree in Basrah was Ma[bad al-Juhani. I travelled with Humayd ibn [Abd al-Rahman al-Himyari to offer the pilgrimage or the umrah. We hoped to meet one of the Prophet’s companions to ask him about what those people said about *Qadar* or divine decree. We were fortunate to see [Abdullah ibn [Umar ibn al-Khattab as he was entering the mosque. My friend and I joined him, one to his right and the

other to his left. I thought that my friend would leave it to me to ask.

'I said: "Abu [Abd al-Rahman, we have among us people who read the Qur'an and pursue knowledge." [I added] more information about them stating that "they claim that there is no divine decree and that things come about as they happen". He said: "When you meet these people, tell them that I disown them and that they do not belong to me. By Him whom [Abdullah ibn [Umar swears by, if any one of them had the weight of [Mount] Uhud in gold and he spends it all [for God's cause], God will not accept it from him until he believes in *Qadar* or divine decree". He then said: "My father [Umar ibn al-Khattab narrated to me:

'One day while we were sitting with God's Messenger (peace be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black. No sign of journeying was to be seen on him and none of us knew him. He walked up and sat down by the Prophet, resting his knees against his [i.e. the Prophet's] knees, and placing the palms of his hands on his thighs. He said: "Muhammad, tell me about Islam". God's Messenger (peace be upon him) said: "Islam is to testify that there is no deity other than God and Muhammad is God's Messenger, to attend regularly to prayers, to pay the zakat, to fast in

Ramadan and to offer the pilgrimage to the House if you are able to do so". He said: "You have spoken rightly". We were amazed at him asking and confirming the answer. He then said: "Tell me about *iman*". The Prophet said: "It is to believe in God, His angels, His books, His messengers, and the Last Day, and to believe in *Qadar* or divine decree, both the good and the evil of it". He said: "You have spoken rightly. Then tell me about *ihsan*". The Prophet said: "It is to worship God as though you see Him, and while you do not see Him, He certainly sees you". He said: "Then tell me about the Hour". The Prophet said: "The one questioned about it knows no better than the one putting the question". He said: "Then tell me about its signs". The Prophet said: "That a slave girl gives birth to her mistress, and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings". Then the man left and I stayed for a while. The Prophet then said to me: "[Umar, do you know who the one putting these questions was?" I said: "God and His Messenger know best". He said: "That was Gabriel. He came to you to teach you your religion"".'

حَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، - وَهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا

كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَىَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ وَأَنَّ الأَمْرَ أُنُفٌ . قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللهِ بْنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ . فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم « الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً . قَالَ صَدَقْتَ . قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ .

قَالَ «أَنْ تُؤْمِنَ بِاللهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ » . قَالَ صَدَقْتَ . قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ . قَالَ «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ » . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ » . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ». قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي « يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ» . قُلْتُ اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

[2–2]. (Dar al-Salam 0002) Muhammad ibn [Ubayd al-Ghubari, Abu Kamil al-Jahdari and Ahmad ibn [Abdah narrated to me and said: Hammad ibn Zayd narrated from Matar al-Warraq, from [Abdullah ibn Buraydah, from Yahya ibn Ya[mar: 'When Ma[bad spoke out making his statement about *Qadar* or divine decree, we objected to him. Humayd ibn [Abd al-Rahman al-Himyari and I then went on pilgrimage. They related the hadith giving the same meaning and chain of transmission as the hadith reported by Kahmas, but with minor additions and omissions'.

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ قَالُوا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَطَرٍ

الْوَرَّاقِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ لَمَّا تَكَلَّمَ مَعْبَدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدَرِ أَنْكَرْنَا ذَلِكَ . قَالَ فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حِجَّةً . وَسَاقُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ . وَفِيهِ بَعْضُ زِيَادَةٍ وَنُقْصَانُ أَحْرُفٍ .

[3–3]. (Dar al-Salam 0003) Muhammad ibn Hatim narrated to me:[i] Yahya ibn Sa[id al-Qattan narrated; [Uthman ibn Ghiyath narrated; [Abdullah ibn Buraydah narrated from Yahya ibn Ya[mar and Humayd ibn [Abd al-Rahman both said: ‘We met [Abdullah ibn [Umar and mentioned what those people said. He reported the hadith in similar terms to their hadith, quoting [Umar from the Prophet. It included some addition and omitted something.’

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالاَ لَقِينَا عَبْدَ اللهِ بْنَ عُمَرَ فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ . فَاقْتَصَّ الْحَدِيثَ كَنَحْوِ حَدِيثِهِمْ عَنْ عُمَرَ - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم وَفِيهِ شَىْءٌ مِنْ زِيَادَةٍ وَقَدْ نَقَصَ مِنْهُ شَيْئًا .

[000–4]. (Dar al-Salam 0) Hajjaj ibn al-Sha[ir narrated to me: Yunus ibn Muhammad narrated; al-Mu[tamir narrated; from his father, from Yahya ibn Ya[mar, from

Ibn [Umar, from [Umar, from the Prophet (peace be upon him): **stating a similar hadith.**[90]

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ.

Text Explanation

90. The text of this hadith begins by the narrator saying: 'The first to speak about *Qadar* or divine decree in Basrah'. This means that the first to deny *Qadar* or divine decree deviated and contradicted the correct concept upheld by the people of the truth. This concept believes in such destiny, which means that God, the Glorious and Exalted, determined things at the beginning and knows that they will take place at specific times and in specific fashions known to Himself. Thus all things take place as God has determined. However, the Qadariyyah deny this claiming that God has not determined things and that He did not know them in advance. Rather, He gets to know them when they have taken place. They thus lie about God Almighty. They are called the Qadariyyah because they deny *al-Qadar*, which means determining and ordaining things. Scholars of theology say that those who advanced this horrible and false view no longer exist. No Muslim claims it now. In more recent times, the Qadariyyah believe in *Qadar* or divine decree but they say that the good comes from God and the evil from others. God is exalted above their claims.

In his book *Gharib al-Hadith*, Abu Muhammad ibn Qutaybah, as well as Imam al-Haramayn in his book *al-Irshad fi Usul al-Din*, mention that some of the Qadariyyah said to the mainstream Sunni Muslims that

the latter were the Qadariyyah because they believe in *Qadar* or divine decree. Both scholars respond that this is no more than a rude attempt to confuse issues. The people of the truth attribute their affairs to God, the Glorious, and assert that all actions and events are from Him. These ignorant people claim it emanates from themselves. Whoever claims something as belonging to himself deserves to be identified with it, rather than the one who denies this and attributes it to someone else. Imam al-Haramayn adds that the Prophet said: 'The Qadariyyah are the Magians[i] of this community'. The Prophet compares them to the Magians because they separate good and evil in respect of the will behind them: the Magians attribute good to Ahura Mazda and evil to Angra Mainyu within the universe. There is no doubt that this hadith is concerned with the Qadariyyah in particular.

This hadith, 'The Qadariyyah are the Magians of this community', is reported by Abu Hazim from Ibn [Umar quoting the Prophet. It is related by Abu Dawud in his *Sunan* anthology and by Abu [Abdullah al-Hakim in *al-Mustadrak* [*ala al-Sa*hih*ayn*. Al-Hakim said that it is 'authentic according to al-Bukhari's and Muslim's criteria, if Abu Hazim's reporting from Ibn [Umar is confirmed'.

Al-Khattabi said: 'The Prophet likened them to the Magians because their concept echoes the Magians' belief in the dualism of light and darkness, alleging that goodness is caused by light and evil by darkness. Likewise, al-Qadariyyah attribute goodness to God and evil to some other than God. But it is God who has created both good and evil; nothing of either of them comes into existence except by His will. They are both attributed to Him in respect of their creation and existence, while they are attributed to those who do them in respect of the action causing them'. But God knows best.

Al-Khattabi also said: 'Many people may imagine that God's determination and decrees mean that God actually forces His servants to do what He has determined or decreed. The truth is unlike what they perceive. It merely means that God's knowledge predates whatever

people may do and that people's actions conform to what He knows and creates of both good and evil. *Qadar* [translated as divine decree or determination] means what happens is consistent with determination by the action of the one able to do it. *Qa*da*'* in this sense means creation, as in the Qur'anic verse: "*He decreed that they become seven heavens in two days*" (41: 12), which means that He created them'.

Clear and multiple evidence from the Qur'an, the Sunnah and unanimity of the Prophet's companions and eminent scholars of early and later times all confirm *Qadar* or divine decree and determination. Scholars have written at length on this issue. One of the best treaties on this issue is *al-Qa*da*' wal-Qadar* by Abu Bakr al-Bayhaqi. Our learned scholars of theology have established this most lucidly, providing categorical rational and textual evidence, but God knows best.

The narrator mentions that he and his friend were fortunate to see Ibn [Umar entering the mosque and that they went up to him walking on both his sides. This shows an important action of politeness when people walk with an elder and highly respected person. They place him at the centre and remain around him. He then mentions that he assumed that his friend would let him speak because he was more vocal and expressive. In another version he is quoted to have said: 'because I was more forward in speech'.

The text of the hadith includes, 'more information about them was given'. These are the words of one of the reporters, most probably Ibn Buraydah, stating that Yahya ibn Ya[mar gave details about those people, describing them as people of good manners who pursue knowledge with diligence, before stating their claims that 'there is no *Qadar* or divine decree and that things are as they happen'. This means that they alleged that neither prior determination nor knowledge by God ever took place. They believed that God knows of things only after they happen, as we have already mentioned of their false beliefs. Yet this view is not held by all the Qadariyyah; rather, it is the view of their extremists. Whoever says

this is a liar and fabricator. He has gone far astray. May God spare us and all Muslims from ever saying so.

What Ibn [Umar said about the non-acceptability of their good works, however much they do, clearly indicates that he believed the Qadariyyah to be unbelievers. *Q*adi [Iyad said: 'This applies to the early Qadariyyah who negate God's prior knowledge of all events and happenings. Whoever says this is unanimously considered an unbeliever. The ones who actually deny divine decree are the philosophers'. Other scholars say that he might not have meant total unbelief that makes them non-Muslims, but rather a case of being ungrateful for a favour that has been received. However, Ibn [Umar's words, 'God will not accept it from him', clearly indicate that such a person is an unbeliever. Good action that is rendered null and void is ruled thus because of unbelief. Yet it is right to say about a Muslim person that God does not accept his good action, even though it may be right and valid, because of his sins. The situation here is just like offering prayer in a home that has been taken unfairly and forcibly from its owners. According to the great majority of scholars, and indeed according to the unanimous view of early scholars, the prayer is valid and need not be repeated, but it is unacceptable to God. Hence, our scholars say that no reward is given for it, but God knows best.

The words, 'and he spends it all', mean that such a person spends this great amount for God's cause, which means that he spends it for purposes that normally earn God's acceptance because these are undertaken in obedience of Him.

The hadith describes how the stranger sat down, placing his hands on his own thighs, which is the way a student eager to learn would sit facing his teacher. The hadith mentions the Prophet's definition of Islam as stating the declaration of belief in God's oneness and Prophet Muhammad's message, attending regularly to one's prayer, paying zakat, fasting during Ramadan and offering the pilgrimage if one can do so. We

have already spoken about this and we do not need to repeat ourselves again.

[Umar ibn al-Khattab, the narrator of this hadith, speaks of the reaction of the Prophet's companions who witnessed this dialogue: 'We were amazed at him asking and confirming the answer'. Their amazement was due to the fact that the stranger was not asking to learn. His rejoinder indicated that he was well aware of what he was asking about. At that moment no one other than the Prophet knew the identity of the stranger.

The questioner then asked about *iḥsan*, which from a linguistic point of view means 'doing things well, doing good action, etc.' The Prophet's answer gave the term a broader perspective: 'To worship God as though you see Him, and while you do not see Him, He certainly sees you'. The Prophet was given the special quality of putting a very broad meaning in a very concise expression. This definition of *iḥsan* is a very good example. Suppose that a person starts an act of worship looking at God, the Glorious and Exalted, making sure to put into it whatever he can of humility, submission, decorum, decency and total devotion so that his worship is in the best form he can manage. The Prophet tells his questioner to worship God in all situations as he would worship Him while seeing Him. His endeavour to make his worship perfect when he sees God is because he knows that God is fully aware of what he is doing. Therefore, he ensures that he omits nothing. Yet this is the situation when the worshipper does not see God. Therefore, he should endeavour to perfect his devotion at all times. Thus, the Prophet's definition of *iḥsan* urges everyone to ensure sincerity in his or her worship and to show their submission and humility. Scholars also recommend that one should associate oneself with good and devout people, because it serves to enhance the desire to make one's worship perfect. Needless to say, awareness of the fact that God sees us wherever we are provides stronger motivation to do so.

*Q*adi [Iyad said: 'This hadith combines the purpose of all apparent and concealed aspects of worship, including beliefs, physical action, sincerity and removal of all defects that may get attached to good actions. Indeed, all disciplines of Islamic knowledge branch from it. It is on the basis of this hadith and its three parts that I wrote my book *al-Maqasid al-Hisan fi ma Yalzam al-Insan*, elaborating all that a person is required to do in order to ensure that he maintains the way of truth. All duties, recommended and voluntary actions, prohibitions and discouraged actions are covered by the three parts of this hadith, but God knows best'.

The next question put to the Prophet by his interlocutor is about the Last Hour, and the Prophet's answer was that he did not know anything more about it than his questioner. Thus, the Prophet tells us that a scholar who is asked for a ruling, or an expert in a particular field, should not hesitate to say the truth if he is asked about something he does not know. He should state his lack of knowledge of that question. This does not diminish his status. Indeed, it shows his piety and rich knowledge. I have explained this with its evidence and various aspects and reconfirmation in the Introduction to my book *Shar*h *al-Muhadhdhab*. I outlined in it some good points that every student should know and keep in mind, but God knows best.

Given this answer, the questioner asks about the signs signifying its approach. The Prophet mentions two signs, the first of which is that 'a slave girl gives birth to her mistress', but another version of this hadith mentions that a slave girl gives birth to her master. In other words, slave girls would give birth to their owners. Most scholars suggest that this means that slave girls would be numerous and they would bear many children. When such a girl gives birth to a child of her master, the child is to her in the same position as her master, because what belongs to a person eventually belongs to his children. In fact, a son may use his father's property during the father's lifetime as though he owns it, either because his father gives him permission or because this is taken for

granted. Another suggested meaning is that slave girls may give birth to kings. Such a king will rule over his subjects who include his mother. This meaning is advanced by Ibrahim al-Harbi. Some scholars say that the Prophet's answer tells us that human communities will be so corrupt that mothers-of-children[i] will be sold in large numbers and this will lead to them being often sold and bought. Thus, a son may buy his mother, not knowing that she is his mother. According to this view, it is not restricted to mothers-of-children. It may apply to others. Thus, a slave girl may give birth to a free or slave son whose father is not her master. Then she could be sold and re-sold time after time, ending eventually as a slave of her own son. This may be more common than the case of mothers-of-children. Other meanings are also suggested but they are very flimsy and do not deserve to be mentioned.

It should be clear that the hadith does not include any indication of the permissibility or prohibition of selling a mother-of-child. Yet two leading scholars did look at it from this angle, arriving at two opposite conclusions, with one of them saying that it is permissible and the other that it is prohibited. This is amazing from both, and they were criticized. Not everything the Prophet mentioned as a sign of the approach of the Day of Judgement is bad or forbidden. That herdsmen should construct lofty buildings, and that money should be plentiful, and that one man could look after fifty women are not forbidden. These are mere signs, and a sign may be anything good or evil, permissible or prohibited, required or discouraged, but God knows best.

The second sign of the approach of the Day of Judgement the Prophet gives in this hadith is 'that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings'. This means that even desert people and others living in poverty will have money in abundance to the extent that they will compete in constructing lofty dwellings, but God knows best.

[Umar said that he stayed for a while, which means a long while. According to the way the hadith is related by Abu Dawud and al-

Tirmidhi, the Prophet's explanation was given after three nights. However, this is contrary to the version narrated by Abu Hurayrah which adds: 'The man then left. God's Messenger said [to his companions]: "Bring the man back here". They went to call him back, but they saw no trace of him. The Prophet then said: "This was Gabriel".' The two versions can be reconciled by suggesting that [Umar did not attend what the Prophet said immediately after the questioner left. In other words, he might have left. The Prophet then told those who were in attendance, but he informed [Umar of the same three nights later because he realized that [Umar was not present when he told the others, but God knows best.

The Prophet's concluding statement, 'This was Gabriel. He came to you to teach you your religion', suggests that i*man*, Islam and *ihsan* together are called religion.

This hadith combines different types of information, knowledge and fine points. It is indeed the essence of Islam, as *Q*adi [Iyad suggested. We have already explained several of its important points. What we have not mentioned is that if a person is in attendance at a scholar's circle or lecture and he realizes that the audience need to know something but do not ask about it, he does well to ask about it himself, so that everyone then knows the answer. A different point is that a scholar should be kind to the one who puts questions to him, and should bring him forward so that he can put his questions without feeling awe or showing reluctance. The questioner should also be gentle as he puts his questions, but God knows best.

Transmission

Readers should know that Muslim's methodology in this book combines accuracy and meticulous scholarship with brevity and concise expression. The standard of perfection he achieved testifies to his great wealth of knowledge and profound insight. This is reflected in the chain

of transmission at times and in the text of the hadith at others, while on other occasions it may be reflected in both. Therefore, when perusing his book one should stay on the alert so as to find wonderful and fine aspects, each of which gives great pleasure and motivates one to devote time and effort to the study of this Hadith discipline. The reader should know that only Muslim is known to have shared these wonders and finer points of the chains of transmission. Although al-Bukhari's anthology is perhaps more authentic, valuable and richer in what relates to rulings and legislation, Muslim's is highly distinguished for its great refinement in the area of Hadith transmission. I will be pointing out things that the reader will find both pleasant and informative, adding to his esteem of this book and its author, God willing.

Having established this, the chain of transmission of this hadith includes some aspects of what I have said. The first point is that Muslim says first 'Khaythamah narrated to me (h*addathan*i)', while in the other chain he says '[Ubaydillah ibn Mu[adh narrated to us (h*addathan*a)'.[i] This refers to the established rule of Hadith scholarship which requires the usage of 'narrated to me' in reference to what the reporter heard his teacher say to him when he was alone with him. When there are others listening to the teacher, he should use 'narrated to us'.[ii] If the student is alone reading out and the teacher is listening, he says, 'reported to me (*akhbaran*i)' and when there is a group of people and one of them is reading in the presence of the teacher, he says, 'reported to us (*akhbaran*a)'. This is a well-known distinction that scholars prefer to be used, but if the one reporting the hadith does not follow this rule, substituting one form for another, the reporting is valid, but less preferable, but God knows best.

Another point is that he said in the first chain 'Waki[narrated; from ([*an*) Kahmas; from [Abdullah ibn Buraydah; from Yahya ibn Ya[mar' and in the second he said 'my father narrated; Kahmas narrated; from Ibn Buraydah; from Yahya'. It may be said that there is repetition here that does not fit with Muslim's meticulous and concise approach. He

should have stopped the first chain at Waki[and the two chains should have been joined together as both Waki[and Mu[adh report from Kahmas from Ibn Buraydah. Such objection, however, is absolutely invalid, betraying ignorance of this aspect. Muslim certainly opts for brevity, provided that no flaw is caused by it. Had he done as suggested, a flaw would have occurred and a point would have been missed. We note that Waki[reports 'from Kahmas' while Mu[adh says: 'Kahmas narrated'. As we have noted, scholars differ as to the acceptability of a hadith with an unspecific chain of transmission [i.e. X from Y from Z] as evidence, but they are in agreement as to a continuous chain using terms like 'narrated'. Therefore, Muslim gives the two reports as they were heard so that the one agreed by all scholars and the one on which they differ are identified. Thus he reports as he heard. Similar instances are found in Muslim, and the reader will see these pointed out. Although this is clear to anyone who is interested in this area, I am amplifying it to others and also to some of them who may overlook it. Indeed, I point it out to all for another reason: it relieves them from looking into the matter and stating the reason [why Muslim has entered the hadiths in this fashion].

A second point is that in Waki[']s version the chain of transmission mentions 'from [Abdullah ibn Buraydah' while in Mu[adh's version 'from Ibn Buraydah'. Had Muslim used only one of these forms, a flaw would have occurred. Had he used 'Ibn Buraydah' we would not have known whether it was [Abdullah or his brother Sulayman ibn Buraydah. On the other hand, if he used [Abdullah ibn Buraydah, he would have said a lie concerning Mu[adh who does not mention in his reporting [Abdullah's name, but God knows best.

The fact that he mentions Yahya ibn Ya[mar in the first chain does not appear to add anything. It is Muslim's and others' practice not to mention the next reporter in such cases, because the two chains of transmission converge in the reporter preceding him, Ibn Buraydah, and both are identical in reporting his statement. However, I saw some copies

in which the name is mentioned as Yahya only, without adding 'Ibn Ya[mar. If this is the case, then the objection is removed, as what we have said concerning Ibn Buraydah applies to Ibn Ya[mar, but God knows best.

We also note that Muslim starts the second chain of narration as follows: '[Ubaydillah ibn Mu[adh al-[Anbari narrated, and this is what he said'. Muslim frequently uses this formula, but other scholars use it only sparingly. Again it confirms his meticulous approach and diligence. What he means is that the two reporters stating the hadith give the same meaning but differ in some words, and he identifies the reporter whose words he is using, but God knows best.

In the first chain, Yahya ibn Ya[mar is followed by the letter [H], which hadith scholars use to indicate moving to a different chain of transmission. The reader pronounces it as it is followed by the next chain of transmission. This is the preferred way and I have explained this in the Notes, as well as the differences among scholars.

These are the points I have to mention at present concerning the transmission of this hadith. They serve to alert the reader to other points. However, I should say to readers of this commentary that they should not feel bored with anything they find discussed in detail. It is intended, God willing, to explain matters and to make things easier and clearer for readers so that they will not need to refer to other works for better understanding. This is the purpose of a commentary. Hence, anyone who feels this or similar works too long certainly falls short of success and high achievement in this field. He should feel sorry for himself and should refrain from his unbecoming attitude. A person who aims to acquire clear insight and to be meticulous and scrupulous should never allow himself to feel boredom like lazy, idle and careless people. He should feel delighted with what is available to him of clear and well thought-out information and should grasp whatever rules and issues eminent scholars present clearly. Furthermore, he should praise God for making things easy for him and pray to Him for those who have taken

the effort to state such information and make it easy to grasp and understand. May God, in His kindness, facilitate for us high achievements and spare us all types of evil. May He gather us with our loved ones in the home of perfect bliss.

The reporters mentioned in this hadith include Abu al-Hasan Kahmas ibn al-Hasan al-Tamimi al-Basri. Yahya ibn Ya[mar was known as Abu Sulayman, but it is said that he was Abu Sa[id or Abu [Adi of Basrah, then he moved to Marw and became the chief judge there. In his book *Tarikh Naysabur*, Abu [Abdullah al-Hakim said: 'Yahya ibn Ya[mar was a scholar who excelled in *fiqh*, literature and linguistics. He studied linguistics under Abu al-Aswad. Al-Hajjaj exiled him to Khurasan, and its governor, Qutaybah ibn Muslim, welcomed him and appointed him as chief justice of Khurasan.

As regards Ma[bad al-Juhani, [Abd al-Karim ibn Muhammad al-Sam[ani al-Tamimi al-Marwazi says in his book *al-Ansab*: 'Al-Juhani means belonging to Juhaynah, a tribe branching from the great Arabian tribe of Quda[ah. Juhaynah settled in Kufah where a district is named after them, while some of them settled in Basrah. Ma[bad ibn Khalid al-Juhani was a disciple of al-Hasan al-Basri and was the first to raise the question of *Qadar* or divine decree in Basrah. The people of Basrah followed him after they saw [Amr ibn [Ubayd adopting the same views. Ma[bad was executed by al-Hajjaj ibn Yusuf, [the governor of Iraq]. His name is also said to be Ma[bad ibn [Abdullah ibn [Uwaymir'.

Speaking of the city of Basrah, al-Sam[ani says: 'It is the castle of Islam and the treasure of the Arabs. It was built by [Utbah ibn Ghazwan, the Prophet's companion, during the reign of [Umar ibn al-Khattab in year 17 AH, 639 CE, and people began to settle in it the following year. I was told by Abu al-Fadl [Abd al-Wahhab ibn Ahmad ibn Mu[awiyah that no idol was ever worshipped there. Our scholars say that its area is part of the agricultural land of Iraq, but the rules applicable to that area do not apply to Basrah.

Al-Ghubari, al-Jahdari and [Abdah were mentioned in full in the Introduction and in the Notes, but we may mention here that al-Jahdari's name was al-Fudayl ibn Husayn. The chain of transmission of the second hadith includes Matar al-Warraq, whose full name was Abu Raja' Matar ibn Tahman al-Khurasani, who lived in Basrah. He used to write copies of the Qur'an and this earned him his name al-Warraq, meaning someone whose profession has to do with paper and writing materials.

Hajjaj ibn al-Sha[ir was also mentioned earlier when we stated that he shared his appellation, Abu Muhammad, and his name al-Hajjaj ibn Yusuf, with the notorious governor of Iraq during a period of the Umayyad caliphate. They differed in the names of their grandfathers. This reporter's grandfather was also named Hajjaj, but the governor of Iraq's grandfather was called al-Hakam. They lived during different time periods.

i. In the original, 'Muslims', is used for those 'who had surrendered themselves to Us', because this is the linguistic meaning of the word Muslim.

i. Related by Abu Dawud, 4695; al-Tirmidhi, 2610; al-Nasa'i, 5005; Ibn Majah, 63.

i. Related by Abu Dawud, 4696.

i. The Magians, or *al-Majus* in Arabic, are the follower of Zoroaster or Zarathustra (Zaradusht), an Iranian prophet who lived around five or six centuries BCE. Dualism is the central concept of their religion.

i. A mother-of-child is a slave woman who has given birth to a child by her master. Virtually all scholars are of the view that she may not be sold to a different owner. When her master dies, she becomes a free woman. This applied in the days of slavery. Al-Nawawi's comments here speak of the situation that prevailed in his time. However, the hadith may be interpreted differently. The Arabic word for 'slave-girl' is *amah*, and it also means a 'woman'. Thus, the Prophet's statement would mean that a woman on the lowest social grade may give birth to a child who is at the highest grade of the social ladder.

i. As I have pointed out in the Introduction, I am using 'narrated' for the Arabic 'narrated to us'. This means that in the first chain Muslim used 'narrated to me' and in the second 'narrated to us'.

ii. As explained in our Introduction, I have used 'narrated' and 'reported' without adding 'to us' because this is the form that is far more frequent. When the reporter

was alone, I add ‘to me’ in both cases.

CHAPTER 2

WHAT IS *IMAN*? AN OUTLINE OF ITS CHARACTERISTICS

[4–5]. (Dar al-Salam 0004) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated to me, both from Ibn [Ulayyah.[i] Zuhayr said: Isma[il ibn Ibrahim narrated from Abu Hayyan, from Abu Zur[ah ibn [Amr ibn Jarir, from Abu Hurayrah who said: 'One day God's Messenger (peace be upon him) was with the people when a man came to him and said: "Messenger of God, what is *iman*?" The Prophet said: "It is that you believe in God, His angels, His Book, meeting with Him, His messengers and to believe in the last resurrection". The man said: "Messenger of God, what is Islam?" The Prophet said: "Islam is that you worship God associating no partners with Him, attend regularly to mandatory prayers, pay the obligatory zakat and fast during Ramadan". The man said: "Messenger of God, what is *ihsan*?" The Prophet said: "That you worship God as though you see Him. While you cannot see Him, He sees you". The man said: "Messenger of God, when is the Hour?" The Prophet said: "The one questioned about it knows no more than the questioner; but I shall tell you about its portents. When a slave girl

gives birth to her master, then this is one of its portents. When the naked and bare-footed are people's chiefs, then this is one of its portents. When herdsmen construct lofty buildings, then this is one of its portents. Yet it is one of five known only to God". He then recited: "*Indeed with God alone rests the knowledge of when the Last Hour will come; and He it is who sends down rain; and He knows what the wombs contain; whereas no one knows what they will earn tomorrow, and no one knows in what land they will die. God alone is omniscient and takes cognisance of all things*".' (31: 34).

'The man then left. The Prophet said: "Call the man back for me". They went to call him back but could see nothing. The Prophet said: "This was Gabriel who came to teach people their religion".'

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَوْمًا بَارِزًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللهِ مَا الإِيمَانُ قَالَ «أَنْ تُؤْمِنَ بِاللهِ وَمَلاَئِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ». قَالَ يَا رَسُولَ اللهِ مَا الإِسْلاَمُ قَالَ «الإِسْلاَمُ أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلاَةَ الْمَكْتُوبَةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ» . قَالَ يَا رَسُولَ اللهِ مَا الإِحْسَانُ قَالَ «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ» . قَالَ يَا رَسُولَ اللهِ مَتَى

السَّاعَةُ قَالَ «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الأَمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَتِ الْعُرَاةُ الْحُفَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ » . ثُمَّ تَلاَ صلى الله عليه وسلم: «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.» قَالَ ثُمَّ أَدْبَرَ الرَّجُلُ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم «رُدُّوا عَلَىَّ الرَّجُلَ» . فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئًا . فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم «هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ» .

[5–6]. (Dar al-Salam 0005) Muhammad ibn [Abdullah ibn Numayr narrated: Muhammad ibn Bishr narrated; Abu Hayyan al-Taymi narrated through the same chain of transmission. He narrated the same but in this version, ‘When a slave girl gives birth to her lord’.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ فِي رِوَايَتِهِ «إِذَا وَلَدَتِ الأَمَةُ بَعْلَهَا» يَعْنِي السَّرَارِيَّ .

[6–7]. (Dar al-Salam 0006) Zuhayr ibn Harb narrated to me: Jarir narrated; from [Umarah—who is Ibn al-Qa[qa[—from Abu Zur[ah, from Abu Hurayrah: ‘God’s Messenger (peace be upon him) said: “Ask me”. People feared to ask him. A man came over and sat down next to his [the Prophet’s] knees. He said:

"Messenger of God, what is Islam?" The Prophet said: "Islam is that you worship God associating no partners with Him, attend regularly to mandatory prayers, pay the obligatory zakat and fast during Ramadan". The man said: "You have spoken rightly. Messenger of God, what is *iman*?" The Prophet said: "It is that you believe in God, His angels, His Book, meeting with Him, His messengers and to believe in the resurrection and believe in divine decree, all of it". The man said: "You have spoken rightly. Messenger of God, what is *ihsan*?" The Prophet said: "That you fear God as though you see Him. While you cannot see Him, He sees you". The man said: "You have spoken rightly. Messenger of God, when will the Hour arrive?" The Prophet said: "The one questioned about it knows no more than the questioner; but I shall tell you about its portents. When you see a slave girl giving birth to her master, then this is one of its portents. When you see the naked, bare-footed, deaf and dumb ruling the earth, then this is one of its portents. When herdsmen construct lofty buildings, then this is one of its portents. Yet it is one of five things that belong to *ghayb* [i.e. what is beyond human perception] and known only to God". He then recited: "*Indeed with God alone rests the knowledge of when the Last Hour will come; and He it is who sends down rain; and He knows what the wombs contain; whereas no one knows*

what they will earn tomorrow, and no one knows in what land they will die. God alone is omniscient and takes cognisance of all things”.’ (31: 34).

‘The man then left. The Prophet said: “Call the man back for me”. People went after him but could not find him. The Prophet said: “This was Gabriel who wanted you to learn, since you did not ask”.’[91]

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، - وَهُوَ ابْنُ الْقَعْقَاعِ - عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم «سَلُونِي» فَهَابُوه أَنْ يَسْأَلُوهُ . فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ . فَقَالَ يَا رَسُولَ اللهِ مَا الإِسْلاَمُ قَالَ «لاَ تُشْرِكُ بِاللهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ» . قَالَ صَدَقْتَ . قَالَ يَا رَسُولَ اللهِ مَا الإِيمَانُ قَالَ «أَنْ تُؤْمِنَ بِاللهِ وَمَلاَئِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ» . قَالَ صَدَقْتَ . قَالَ يَا رَسُولَ اللهِ مَا الإِحْسَانُ قَالَ «أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لاَ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» . قَالَ صَدَقْتَ. قَالَ يَا رَسُولَ اللهِ مَتَى تَقُومُ السَّاعَةُ قَالَ «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

وَسَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا إِذَا رَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوكَ الأَرْضِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ مِنَ الْغَيْبِ لاَ يَعْلَمُهُنَّ إِلاَّ اللهُ » . ثُمَّ قَرَأَ: «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا

تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ.»

قَالَ ثُمَّ قَامَ الرَّجُلُ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم « رُدُّوهُ عَلَىَّ » فَالْتُمِسَ فَلَمْ يَجِدُوهُ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم « هَذَا جِبْرِيلُ أَرَادَ أَنْ تَعَلَّمُوا إِذْ لَمْ تَسْأَلُوا».

Text Explanation

91. The hadith mentions that the Prophet was with the people, but the description used here suggests that his presence was clearly observed.

When i*man* is explained, the definition mentions belief 'in God, His angels, His Book, meeting with Him, His Messenger and to believe in the last resurrection'. Thus, it specifies meeting with God and the last resurrection. Scholars differ as to the reason why both are mentioned. Some say that the meeting occurs by the move to the world where rewards are given, while resurrection comes after, when the Last Hour is due. It is also said that the meeting refers to what happens after resurrection, when the reckoning takes place, and it does not signify seeing God, because no one can guarantee to see Him. It is only believers who will see Him and no one knows in what state one's present life is ended. Resurrection is qualified in this hadith as being the last. Some say this is extra clarification because of the great importance attached to it. Another view is that man's birth is a resurrection from his mother's womb while coming out of the grave is a resurrection from the earth. Hence, the latter is described as the 'last' for clarity, but God knows best.

The Prophet mentions that Islam means worshipping God associating no partners with Him, attending regularly to mandatory prayer, paying the obligatory zakat and fasting during Ramadan.

'Worship' in the Islamic sense means to obey with submission. Hence, worship may mean here knowledge of God and acknowledgement of His oneness. In this sense, prayer, zakat and fasting are added to it as constituents of Islam, because they are not covered under 'worship' in that sense. These three are the only aspects mentioned because they are among the pillars of Islam and the most clearly prominent of its distinctive requirements. The rest are attached to these. On the other hand, 'worship' may be intended to mean 'obedience' in its broadest sense. In this case everything Islam requires is covered by it. The mention of prayer and other things after it is a case of mentioning a particular thing after it has been covered by a general term to highlight its importance. An example of this usage is in the Qur'anic verse: '*We did accept a solemn pledge from all the prophets: from you, [Muhammad,] and from Noah, Abraham, Moses and Jesus son of Mary*'. (33: 7) Those five prophets are mentioned after 'all the prophets' so as to give them special distinction. 'Associating no partners with Him' is mentioned after worship. The unbelievers used to worship God, the Exalted, in form but they also worshipped idols which they alleged to be His partners. The Prophet, thus, makes clear that no such partnership exists.

'Attend regularly to mandatory prayers, pay the obligatory zakat': prayers are described as mandatory or binding in the Qur'an and in several hadiths. God says: '*Indeed, prayer is a time-related duty, binding on all believers*'. (4: 103) The Prophet says: 'When the *iqamah* [i.e. the call to start congregational prayer] is called, no prayer may be offered other than the mandatory one'. 'The best prayer after the mandatory ones is prayer during the night.' 'God has made five prayers mandatory.' Zakat is described as 'obligatory' so as to differentiate it from zakat paid in advance. Although it is zakat, it does not become obligatory until the year is over. Prayer is described as 'mandatory' and zakat as 'obligatory' although they are the same in meaning, but the Prophet did not wish to repeat the same adjective with both. It is also possible that the Prophet

wanted to make sure that it is not confused with voluntary charity. From a linguistic point of view, such charity is also zakat.

Offering prayer is regularly expressed in the Qur'an and the Hadith as *iqamatuh*a, and this is interpreted in two ways. The first means offering it always and being keen to pray at the right times and perfectly. Abu [Ali al-Farisi says 'this is the proper meaning'. However, in an authentic hadith the Prophet said: 'Make your rows straight, for to have a straight row is part of its perfection'. He used here the same word *iqamat al-salah*. This means that it is a part of the required perfection. This makes the second view more likely, but God knows best.

'Fast during Ramadan' provides evidence in support of the view of the overwhelming majority of scholars who say that it is perfectly appropriate to use 'Ramadan' without the adjectival 'month of'. We will discuss this in more detail later and provide evidence in the Book of Fasting, God willing.

The Prophet tells his questioner that he will tell him about the 'portents' of the Hour. Portents mean 'signs', but some say that the word means 'preliminaries', and others say 'its minor aspects that occur before it comes in full'. All these are close.

In hadith No. 7, the Prophet tells people to ask him, which is not contrary to the other order not to ask him about things. Here he is telling them to ask about what they needed to know of their faith. This is consistent with the Qur'anic verse that says: '*If you do not know this, then ask those who are endowed with knowledge*'. (16: 43)

Transmission

The chain of transmission of hadith No. 5 includes Abu Bakr ibn Abi Shaybah and Isma[il ibn [Ulayyah, who is mentioned in the other chain as Isma[il ibn Ibrahim. His details have already been stated, as have the details of Abu Bakr ibn Abi Shaybah, his brother [Uthman and their brother al-Qasim, their father Muhammad and grandfather Ibrahim

Abu Shaybah. We also mentioned that Abu Bakr's name was [Abdullah, but God knows best.

Also included in this chain is Abu Hayyan, whose name was Yahya ibn Sa[id ibn Hayyan al-Taymi, as he belonged to the Taym al-Rabab and lived in Kufah. Another reporter is Abu Zur[ah ibn [Amr ibn Jarir ibn [Abdullah al-Bajali. Abu Zur[ah's name was Harim, but other reports give him different names: [Amr, [Ubaydillah and [Abd al-Rahman.

In the chain of transmission of hadith No. 7, Muslim writes: 'from [Umarah—who is Ibn al-Qa[qa[', adding to the reporter's name because when the hadith was narrated, only the first name was mentioned. Muslim wanted to make clear who he was. We have discussed this in the Notes and the Introduction.

i. Related by al-Bukhari, 50 and 4777; Ibn Majah, 64 in full and 4044 in part.

CHAPTER 3

PRAYER: A PILLAR OF ISLAM

[7–8]. (Dar al-Salam 0007) Qutaybah ibn Sa[id ibn Jamil ibn Tarif ibn [Abdullah al-Thaqafi narrated:[i] from Malik ibn Anas [from what was read out to him], from Abu Suhayl, from his father who said that he heard Talhah ibn [Ubaydillah say: 'A man from the people of Najd, with dishevelled hair, came to God's Messenger (peace be upon him). We could hear his voice [as he was coming] but did not understand what he said, until he was close to the Prophet. He was asking about Islam. The Prophet (peace be upon him) said: "Five prayers during the day and night". He asked: "Any more as a binding duty?" The Prophet said: "No, unless you wish to voluntarily add more. And fasting during the month of Ramadan". He asked: "Any more [fasting] as a binding duty?" The Prophet said: "No, unless you wish to give more". The Prophet then told him about zakat. The man asked: "Any more duty?" The Prophet said: "No, unless you wish to add at your own behest". The man turned to leave and said: "By God, I shall not do more than this and will not omit any of it". The Prophet said: "He will be successful, if he is true to his word".'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللهِ الثَّقَفِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ، يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ وَلاَ نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا مِنْ رَسُولِ اللهِ صلى الله عليه وسلم فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» . فَقَالَ هَلْ عَلَىَّ غَيْرُهُنَّ قَالَ «لاَ . إِلاَّ أَنْ تَطَّوَّعَ وَصِيَامُ شَهْرِ رَمَضَانَ» . فَقَالَ هَلْ عَلَىَّ غَيْرُهُ فَقَالَ «لاَ . إِلاَّ أَنْ تَطَّوَّعَ » . وَذَكَرَ لَهُ رَسُولُ اللهِ صلى الله عليه وسلم الزَّكَاةَ فَقَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ «لاَ . إِلاَّ أَنْ تَطَّوَّعَ» قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ مِنْهُ . فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم «أَفْلَحَ إِنْ صَدَقَ» .

[9–9]. (Dar al-Salam 0008) Yahya ibn Ayyub and Qutaybah ibn Sa[id narrated, both from Isma[il ibn Ja[far, from Abu Suhayl, from his father, from Talhah ibn [Ubaydillah, from the Prophet (peace be upon him), stating this hadith which is similar to Malik's hadith, except that the Prophet said: 'By his father, he will be successful if he is true to his word', or 'By his father, he will be in Heaven if he is true to his word'.[92]

حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا

الْحَدِيثِ نَحْوَ حَدِيثِ مَالِكٍ غَيْرَ أَنَّهُ قَالَ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم «أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ» . أَوْ «دَخَلَ الْجَنَّةَ وَأَبِيهِ إِنْ صَدَقَ».

Text Explanation

92. The text mentions that the bedouin spoke in a hard voice and that people did not understand him at first. As the Prophet mentions the obligatory worship to him, he always added 'unless you wish to volunteer'. This means that adding voluntary worship is desirable. Some scholars are of the view that this means that when a person commences voluntary prayer or fasting, completing it becomes obligatory. However, the view of our school is that completing it is desirable, not obligatory, but God knows best.

The hadith concludes as follows: 'The man turned to leave and said: "By God, I shall not do more than this and will not omit any of it". The Prophet said: "He will be successful, if he is true to his word".' Some scholars expressed the view that his success refers in particular to his words, 'I will not omit any of it'. It is more likely that it refers to his whole statement, which means that if he neither added nor omitted anything he would be successful. He would have done his duty and whoever does his duty is successful. This does not mean that if he adds some voluntary actions he would not be successful. This is perfectly clear. If he succeeds by doing the duty, he is more likely to succeed if he adds to the duty what is recommended.

It may be asked how it is that the man said he would not add to these when the hadith does not include all Islamic duties or prohibitions or what is strongly recommended? The answer is that in al-Bukhari's version there is an addition that clarifies all this. It goes as follows: 'God's Messenger told him the Islamic rules. The man said as he left "By God I shall not add and I shall not omit anything of what God has made

obligatory to me".' The two phrases, 'the Islamic rules' and 'what God has made obligatory to me' clarify the matter in so far as the obligatory parts are concerned. As for what is recommended, it is suggested that this might have taken place before these were outlined. It is also suggested that the man meant that he would not make any addition in the form of any duty, such as praying Zuhr in five *rak*[*ahs* instead of the statutory four, but this is a laboured explanation. It is probable that he meant that he would not pray any voluntary or Sunnah worship, but would stick to the obligatory ones, omitting nothing of them. Such a person is undoubtedly successful, even though his persistence in neglecting the recommended actions is unbecoming, and may be a cause making his testimony unacceptable. Still, he commits no sin by so doing. Indeed, he is successful and liable to no punishment, but God knows best.

It is noted that this hadith does not mention pilgrimage. Nor is it mentioned in Abu Hurayrah's version of the hadith that mentions Gabriel. In other hadiths on the same subject, some do not mention fasting, others do not mention zakat, while some speak of kindness to relatives and others the payment of one-fifth [of war gains], and others still do not mention i*man*. These hadiths vary in mentioning the characteristics of faith, with some adding to them and others reducing them. *Q*adi [Iyad and others explain this and their explanations are clearly summed up by Shaykh Abu [Amr ibn al-Salah: 'These differences are not from God's Messenger (peace be upon him), but it is due to the differences of narrators in what they memorized and the accuracy of their reporting. Some fell short and confined themselves to what they retained in memory, reporting it alone without referring to what other narrators added, confirming or disputing it'. A shorter version appears to suggest that it is complete. However, the fact that other reliable narrators give more makes clear that is incomplete, and that the shorter report was due to the fact that the reporter did not memorize it in full. We will see in the hadith reported by al-Nu[man ibn Qawqal, which will

be mentioned presently, different versions give different qualities, with additions and omissions, even though all these versions are stated by one narrator, Jabir ibn [Abdullah, and concern one issue. Nor is this difference a reason to preclude reporting any version in an authentic anthology, because it is well-known that an addition by a reliable transmitter is readily acceptable. But God knows best.

The Prophet said in the second version, 'By his father, he will be successful if he is true to his word'. A question that is often asked in connection with this is: why does the Prophet says 'by his father' when he made clear that oaths must be by God only. He said: 'Whoever wants to say an oath, let his oath be by God', and 'God forbids you to state oaths by your fathers'. The answer is that this is not an oath. It is merely a word the Arabs used to insert in their speech, without any intention of stating an oath. The prohibition applies to oaths, because when an oath by someone or something is made, it glorifies that person or thing so as to be on a par with God. This is the proper answer to this question. It is also suggested that this scenario took place before the prohibition of oaths by anyone other than God was stated, but God knows best.

The hadith makes clear that prayer, which is one of the pillars of Islam and which is unspecified in the rest of hadiths, comprises the five obligatory prayers and that they are required every day and night from everyone to whom they apply in full. We say 'to whom they apply' so as to exclude women when they are menstruating or having postnatal discharge. During these times, a woman is required to fulfil all Islamic rules except for prayer and whatever has the same rulings as detailed in *fiqh* books. The hadith also makes clear that the duty of *tahajjud*, i.e. night prayer, is abrogated for all Muslims. Different copies of al-Shafi[i's books give different statements concerning its abrogation for the Prophet, and the weightier opinion is that it was abrogated for him also. The hadith further clarifies that neither the Witr nor the Eid Prayer is obligatory. This is the view of the great majority of scholars. However, Abu Hanifah considers the Witr Prayer a duty, while Abu Sa[id al-

Istakhri considers the Eid Prayer a collective duty.[i] The hadith further shows that fasting on 10 al-Muharram or on any other day, other than Ramadan, is not a duty. This is unanimously agreed. Scholars hold different views on whether the fast on 10 al-Muharram was obligatory in the years before the duty of fasting in Ramadan was stipulated. Two views are expressed by al-Shafi[i's disciples, and the weightier of these two views is that it was not obligatory. The same view is stated by Abu Hanifah. Another point about this hadith is that it makes clear that there is no duty on property other than zakat for anyone who owns what is in excess of the threshold of zakat. There are also other points deduced from this hadith, but God knows best.

Transmission

The first reporter is Qutaybah ibn Sa[id al-Thaqafi. Scholars give varying information about him. Some say his name was Qutaybah, but Abu [Abdullah ibn Mandah said that this was a nickname while his name was [Ali, and Ibn [Adi said that his name was Yahya. Al-Thaqafi means that he was attached to the tribe of Thaqif, as it is said that his grandfather, Jamil, was a freed slave of al-Hajjaj ibn Yusuf al-Thaqafi. The chain also includes Abu Suhayl reporting from his father. Abu Suhayl's name was Nafi[ibn Malik ibn Abi [Amir al-Asbahi. Nafi[and he was the paternal uncle of Imam Malik ibn Anas. He belonged to the Tabi[in generation and learnt from Anas ibn Malik, the Prophet's companion.



i. Related by al-Bukhari, 46, 1891, 2678 and 6956; Abu Dawud, 391, 392 and 3252; al-Nasa'i, 456, 2089 and 5043.

i. A collective duty means that it is a duty binding on the community, not on individuals. If some among the community do it, then the rest of the community

are exempt from it.

CHAPTER 4

ENQUIRING ABOUT THE PILLARS OF ISLAM

[9–10]. (Dar al-Salam 0009) [Amr ibn Muhammad ibn Bukayr al-Naqid narrated to me:[i] Hashim ibn al-Qasim Abu al-Nadr narrated; Sulayman ibn al-Mughirah narrated; from Thabit; from Anas ibn Malik who said: 'We were warned against asking God's Messenger (peace be upon him) about anything. We, therefore, loved that a sagacious person from the desert people should come and ask him while we listened. One such man from the desert people came once and said: "Muhammad, your messenger came to us and claimed that you claim that God has sent you as His Messenger?" The Prophet said: "He said the truth". The man asked: "Who created the skies?" The Prophet said: "God". The man asked: "Who, then, created the earth?" The Prophet said: "God". The man said: "Who, then, has hoisted these mountains and placed in them whatever He has placed?" The Prophet said: "God". The man said: "By Him who created the skies and created the earth and hoisted these mountains, has God made you His Messenger?" The Prophet said: "Yes". The man said: "And your messenger claimed that we have a duty to offer five prayers every day and night of ours". The Prophet

said: “He spoke rightly”. The man said: “Then by Him who sent you: is it God that has commanded you so?” The Prophet said: “Yes”. The man said: “And your messenger claimed that we must pay zakat on our property”. The Prophet said: “He spoke rightly”. The man said: “Then by Him who sent you: is it God that has commanded you so?” The Prophet said: “Yes”. The man said: “Your messenger also claimed that we must fast during the month of Ramadan every year”. The Prophet said: “He spoke rightly”. The man said: “Then by Him who sent you: is it God that has commanded you so?” The Prophet said: “Yes”. The man said: “Your messenger further claimed that it is a duty binding on us to offer the pilgrimage to the House, that is, for whoever is able to do so”. The Prophet said: “He spoke rightly”. He then turned to leave and said: “By Him who sent you with the truth, I shall not add to these and will not omit any of them”. The Prophet said: “He shall certainly be in Heaven if he is true to his word”.’

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو النَّضْرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ نُهِينَا أَنْ نَسْأَلَ رَسُولَ اللهِ صلى الله عليه وسلم عَنْ شَيْءٍ فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلُ فَيَسْأَلَهُ وَنَحْنُ نَسْمَعُ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ يَا مُحَمَّدُ أَتَانَا رَسُولُكَ فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ قَالَ «صَدَقَ». قَالَ فَمَنْ خَلَقَ السَّمَاءَ قَالَ «اللهُ». قَالَ فَمَنْ خَلَقَ الأَرْضَ قَالَ «اللهُ».

قَالَ فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَجَعَلَ فِيهَا مَا جَعَلَ. قَالَ «اللَّهُ». قَالَ فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ آللَّهُ أَرْسَلَكَ قَالَ «نَعَمْ». قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا . قَالَ « صَدَقَ» . قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ «نَعَمْ» . قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا . قَالَ «صَدَقَ». قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ « نَعَمْ». قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا . قَالَ « صَدَقَ ». قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ «نَعَمْ». قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً. قَالَ «صَدَقَ» . قَالَ ثُمَّ وَلَّى. قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَزِيدُ عَلَيْهِنَّ وَلاَ أَنْقُصُ مِنْهُنَّ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم «لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ» .

[10–11]. (Dar al-Salam 0010) [Abdullah ibn Hashim al-[Abdi narrated: Bahz narrated; Sulayman ibn al-Mughirah narrated, from Thabit who said that Anas said: 'We were warned in the Qur'an against asking God's Messenger about anything'. He narrated the hadith as the previous one.[93]

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، قَالَ قَالَ أَنَسٌ كُنَّا نُهِينَا فِي الْقُرْآنِ أَنْ نَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ شَىْءٍ . وَسَاقَ الْحَدِيثَ بِمِثْلِهِ .

93. This hadith mentions Anas's report that when the Prophet's companions were warned about putting questions to the Prophet, they were pleased when a bedouin might come and so question him. It should be remembered that this warning was about asking the Prophet unnecessary questions. When something was necessary, then there was no harm in asking any question. If the bedouin was unaware of the warning about asking the Prophet, he would be under no restriction with regard to the extent of what he might ask, and if he was a sagacious person, he would know what questions to ask and how to put them. Anas mentions here the quality of sagacity, because desert people were mostly rough and uneducated.

The Prophet's companions were pleased when such a person came and asked the Prophet because they could then learn from the Prophet's answers. The bedouin mentioned in this hadith starts by calling the Prophet by his name, Muhammad. Scholars say that this might have been before Muslims were commanded not to address him by his name, as some commentators interpret the Qur'anic verse: '*Do not address God's Messenger in the manner you address one another*'. (24: 63) They should call him by his title, 'God's Prophet' or 'Messenger of God'. On the other hand, this might have happened after the verse was revealed but the bedouin was unaware of it.

The bedouin starts by saying: 'Muhammad, your messenger came to us and claimed that you claim that God has sent you as His Messenger'. The Prophet confirmed that this was true. The Arabic word for claim which the man uses, *za*[*am*, is normally taken to indicate a false or doubtful claim. However the Prophet's confirmation of the claim means that its usage is not so restricted. It can be used with a true and undoubted assertion. This usage is frequent in the Prophet's hadiths. Moreover, Sibawayh, the great master of Arabic linguistics, uses it very frequently in his book which is the leading authority on the Arabic language. It is confirmed by leading scholars of Arabic in Kufah and Basrah, but God knows best.

The author of *al-Tahrir*, Imam Isma[il ibn Muhammad al-Taymi, says of the bedouin, named Dimam ibn Tha[labah, that 'he was well organized in his thoughts and the way he put his questions. He started by asking about the One who brought the various creatures into existence. Once this was established, he asked the Prophet by their Maker so as to be certain of his answer to the question whether he was this Maker's Messenger. When he had ascertained that this was the case, he put his questions, asking by the right of his Sender about the details of his message. This order could only have been followed by a wise person. Moreover, these oaths that the man used were made to ascertain matters, in the same way that God uses many oaths in the Qur'an to establish matters He wanted to assert'. *Q*adi [Iyad said: 'It appears that this man came after he had accepted Islam. He made his trip to hear these things directly from the Prophet'. But God knows best.

The hadith gives us several points of information, in addition to what has been stated. One of these is that the five prayers are due every day and night. This is the meaning of the bedouin's words 'every day and night of ours'. Similarly, fasting during the month of Ramadan is a duty every year.

Shaykh Abu [Amr ibn al-Salah said: 'The hadith proves that scholars are right in saying that ordinary people who accept what they are told and act on it are believers. It is sufficient that they believe in the truth, entertaining neither hesitation nor doubt. This is contrary to what the Mu[tazilah maintain. The Prophet approved Dimam's dependence on what he had been informed to ascertain the Prophet's truthfulness and his acceptance of what he told him. The Prophet did not take issue with what he asked, nor did he tell him that he should have first looked at the miracles he was given, nor that he should first look for conclusive and irrefutable evidence'.

The hadith also confirms that a statement made by a single reporter should be held and acted on, once its authenticity has been established. It also gives more information, but God knows best.



i. Related by al-Bukhari, 63 [R]; al-Tirmidhi, 619; al-Nasa'i, 2090.

CHAPTER 5

EXPLANATION OF *IMAN* THAT ENSURES ADMITTANCE INTO HEAVEN AND THAT WHOEVER FULFILS WHAT THEY ARE COMMANDED WILL BE IN HEAVEN

[11–12]. (Dar al-Salam 0011) Muhammad ibn [Abdullah ibn Numayr narrated:[i] my father narrated; [Amr ibn [Uthman narrated; Musa ibn Talhah narrated; Abu Ayyub narrated to me ‘that a bedouin came across God’s Messenger’s way as he was on a journey and held the halter of his she-camel. He said: “Messenger of God—or [he might have said] Muhammad—tell me what draws me nearer to Heaven and keeps me further from the Fire”. The Prophet stopped and looked at his companions. He then said: “This man is on the right course, or follows guidance”. He then said [to the bedouin]: “What was it that you said?” The man repeated what he said. The Prophet said to him: “That you worship God associating no partners with Him, attend regularly to prayer, pay your zakat and maintain your ties of kinship. Now, let go of the she-camel”’.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ، قَالَ

حَدَّثَنِي أَبُو أَيُّوبَ، أَنَّ أَعْرَابِيًّا، عَرَضَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي سَفَرٍ فَأَخَذَ بِخِطَامِ نَاقَتِهِ أَوْ بِزِمَامِهَا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ - أَوْ يَا مُحَمَّدُ - أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ وَمَا يُبَاعِدُنِي مِنَ النَّارِ. قَالَ فَكَفَّ النَّبِيُّ صلى الله عليه وسلم ثُمَّ نَظَرَ فِي أَصْحَابِهِ ثُمَّ قَالَ «لَقَدْ وُفِّقَ - أَوْ لَقَدْ هُدِيَ». قَالَ كَيْفَ قُلْتَ . قَالَ فَأَعَادَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم «تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ دَعِ النَّاقَةَ»

[12–13]. (Dar al-Salam 0012) Muhammad ibn Hatim and [Abd al-Rahman ibn Bishr narrated to me and said: Bahz narrated; Shu[bah narrated; Muhammad ibn [Uthman ibn [Abdullah ibn Mawhib and his father [Uthman narrated that they heard Musa ibn Talhah narrating from Abu Ayyub from the Prophet **the same hadith**.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، قَالاَ حَدَّثَنَا بَهْزٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَبُوهُ، عُثْمَانُ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ، يُحَدِّثُ عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ هَذَا الْحَدِيثِ .

[13–14]. (Dar al-Salam 0013) Yahya ibn Yahya al-Tamimi narrated: Abu al-Ahwas reported [H]. Also Abu Bakr ibn Abi Shaybah narrated: Abu al-Ahwas narrated, from Abu Ishaq, from Musa ibn Talhah, from Abu Ayyub: ‘**A man came to the Prophet (peace be**

upon him) and said: “Tell me what draws me nearer to Heaven and keeps me further from the Fire”. The Prophet said: “That you worship God associating no partners with Him, attend regularly to prayer, pay your zakat and maintain your ties of kinship”. When the man left, God’s Messenger said: “If he fulfils what he has been commanded, he will enter Heaven”. In Ibn Abi Shaybah’s version: “If he fulfils it”.’

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ دُلَّنِي عَلَى عَمَلٍ أَعْمَلُهُ يُدْنِينِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ . قَالَ «تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ ذَا رَحِمِكَ» فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «إِنْ تَمَسَّكَ بِمَا أُمِرَ بِهِ دَخَلَ الْجَنَّةَ » . وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ «إِنْ تَمَسَّكَ بِهِ» .

[14–15]. (Dar al-Salam 0014) Abu Bakr ibn Ishaq narrated to me: [Affan narrated; Wuhayb narrated; Yahya ibn Sa[id narrated; from Abu Zur[ah; from Abu Hurayrah: ‘A bedouin came to the Prophet and said: “Messenger of God, point to me an action to ensure that I enter Heaven if I fulfil it”. The Prophet said: “That you worship God associating no partner with Him, attend to mandatory prayers, pay the obligatory zakat and fast during Ramadan”. The man said: “By

Him who holds my soul in His hand, I shall not add to this anything whatsoever and shall not omit anything of it". When the man left, the Prophet said: "Whoever would like to see a man who is one of the people of Heaven should look at this man".'

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ . قَالَ «تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ الْمَكْتُوبَةَ وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومُ رَمَضَانَ» . قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ أَزِيدُ عَلَى هَذَا شَيْئًا أَبَدًا وَلاَ أَنْقُصُ مِنْهُ . فَلَمَّا وَلَّى قَالَ النَّبِيُّ صلى الله عليه وسلم «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا».

[15–16]. (Dar al-Salam 0015) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated—and the text is Abu Kurayb's: Abu Mu[awiyah narrated; from al-A[mash; from Abu Sufyan; from Jabir: 'Al-Nu[man ibn Qawqal came to the Prophet and said: "Messenger of God, if I offer my obligatory prayers, hold as forbidden whatever is forbidden and as permissible whatever is permissible, do you think I will be in Heaven?" The Prophet said: "Yes".'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي

سُفْيَانَ، عَنْ جَابِرٍ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم النُّعْمَانُ بْنُ قَوْقَلٍ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَةَ وَحَرَّمْتُ الْحَرَامَ وَأَحْلَلْتُ الْحَلاَلَ أَأَدْخُلُ الْجَنَّةَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم «نَعَمْ» .

[16–17]. (Dar al-Salam 0016) Hajjaj ibn al-Sha[ir and al-Qasim ibn Zakariyya' narrated to me: [Ubaydillah ibn Musa narrated; from Shayban; from al-A[mash; from Abu Salih and Abu Sufyan; from Jabir: 'Al-Nu[man ibn Qawqal said: "Messenger of God", and they narrated the same as the previous hadith, but added that he said: "without adding anything whatsoever".'

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وَأَبِي، سُفْيَانَ عَنْ جَابِرٍ، قَالَ قَالَ النُّعْمَانُ بْنُ قَوْقَلٍ يَا رَسُولَ اللَّهِ . بِمِثْلِهِ . وَزَادَ فِيهِ وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا

[17–18]. (Dar al-Salam 0017) Salamah ibn Shabib narrated to me: al-Hasan ibn A[yan narrated; Ma[qil (who is Ibn [Ubaydillah) narrated; from Abu al-Zubayr; from Jabir: 'A man asked God's Messenger: "If I offer my obligatory prayers, fast during Ramadan, hold as forbidden whatever is forbidden and as permissible whatever is permissible, without adding anything whatsoever, do you think I will be in Heaven?" The

Prophet said: “Yes”. The man said: “By God, I shall not add anything whatsoever”.’[94]

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللهِ صلى الله عليه وسلم فَقَالَ أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ وَصُمْتُ رَمَضَانَ وَأَحْلَلْتُ الْحَلاَلَ وَحَرَّمْتُ الْحَرَامَ وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا أَأَدْخُلُ الْجَنَّةَ قَالَ «نَعَمْ» . قَالَ وَاللهِ لاَ أَزِيدُ عَلَى ذَلِكَ شَيْئًا.

Text Explanation

94. The Prophet’s statement to his companions that the man was ‘on the right course’ is explained by theologians as meaning that he was ‘given the ability to do what is right in obedience of God’, which is normally expressed in Arabic as ‘achieving success’, while failure means ‘doing what is sinful’.

The Prophet answers the man saying ‘that you worship God alone associating no partners with him’. We have already explained the meaning of this and the reason for putting both qualities together. We also spoke about regular attendance to prayer and the payment of zakat and we discussed the man’s saying ‘I will not add nor omit anything’.

It should be noted that the Prophet mentioned an additional requirement to the man: being kind to his kinfolk. The kindness required is according to the circumstances of the person concerned and his relatives. It could be financial assistance or mere greeting and visiting them, or fulfilling their requests, or any other assistance they may need.

When the Prophet gave the man the answer to his question, he said to him: ‘Now, let go of the she-camel’. The man was holding the halter

of the Prophet's she-camel so that it would stop and he could ask him without difficulty. When he was given the answer, then he was to let go of the camel and allow the Prophet to proceed.

The Prophet makes clear that if a person fulfils what he is commanded by Islam to do, he or she earns entry into Heaven. It should be noted that the Prophet's answers to different people may add certain things, as in this case he adds kindness to relatives. This he did according to what he knew of the circumstances of his interlocutor. For example, in his conversation with the delegation of the [Abd al-Qays tribe, the Prophet mentioned different types of utensils they used to brew wine with in their pre-Islamic days.

In hadith No. 15, the Prophet said: 'Whoever would like to see a man who is one of the people of Heaven should look at this man". This appears to mean that the Prophet was informed that the man would remain true to the commitment he made, fulfilling it for the rest of his life. As such, he would certainly be admitted into Heaven.

The man at the centre of these hadiths, al-Nu[man ibn Qawqal, puts a case to the Prophet: 'If I ... hold as forbidden whatever is forbidden ...'. Shaykh Abu [Amr ibn al-Salah says: 'It appears that he meant two things: that he believes it to be forbidden and refrains from doing it. This is not the same as the case of what is permissible. In the latter, it is sufficient to believe that it is permissible'.

Transmission

Abu Ayyub's name was Khalid ibn Zayd al-Ansari, while Abu Hurayrah's name is given in nearly thirty different versions, but perhaps the most reliable of these is that his name was [Abd al-Rahman ibn Sakhr. In the chain of transmission of hadith No. 11 we have the name of [Amr ibn [Uthman, while in hadith No. 12 he is given as Muhammad ibn [Uthman. This is how these hadiths are entered in all original copies, but it is agreed that the second was a mistake by Shu[bah, and the

correct name of the reporter is [Amr ibn [Uthman as it occurs in the first hadith. Al-Kalabadhi and a large number of scholars of Hadith said: 'This is due to an error or confusion by Shu[bah, whereby he called him Muhammad when his name was [Amr. It occurs with the same mistake in al-Bukhari's narration from Shu[bah', but God knows best.

In the chain of transmission of hadith No. 13, the names of Abu al-Ahwas and Abu Ishaq occur. Abu al-Ahwas was Sallam ibn Sulaym and Abu Ishaq was [Amr ibn [Abdullah al-Sabi[i. They were mentioned in full earlier.

The chain of transmission of hadith No. 15 includes six reporters, all of whom were from Kufah except Jabir, who belonged to Madinah, and Abu Sufyan, who was from Wasit, although some reports suggest that he was from Makkah. We have already stated that Abu Bakr ibn Abi Shaybah's name was [Abdullah ibn Muhammad ibn Ibrahim and that Ibrahim was the one known as Abu Shaybah. Abu Kurayb's name was Muhammad ibn al-[Ala' al-Hamdani. Abu Mu[awiyah was Muhammad ibn Khazim, while al-A[mash was Abu Muhammad Sulayman ibn Mahran and Abu Sufyan was Talhah ibn Nafi[. It is noted that al-A[mash reports 'from Abu Sufyan', and al-A[mash is graded as 'misleading', or *mudallis*. We mentioned in the Notes that the hadiths reported by a misleading person are unacceptable unless his receiving the hadith from the reporter he mentions is confirmed through other ways. We also explained in our commentary on Muslim's Introduction that whenever a misleading reporter is mentioned in either one of the S*a*hih anthologies, this indicates that his report is confirmed in another way, but God knows best.

In hadith No. 16, Abu Salih is one of the narrators and we mentioned in the Introduction that his name was Dhakwan. In hadith No. 17 al-Hasan ibn A[yan is mentioned and his full name is Abu [Ali al-Hasan ibn Muhammad ibn A[yan, who belonged to Harran and was affiliated with the Quraysh. A[yan means 'having large eyes'. Abu al-Zubayr is Muhammad ibn Muslim ibn Tadrus. When Muslim mentions

Ma[qil, he adds 'who is Ibn [Ubaydillah'. We mentioned more than once the purpose of such additions, namely, to explain that the reporter narrating from him mentioned Ma[qil's name and Muslim added his remark to give his full name, restricting the reporting as it was communicated to him.

i. Related by al-Bukhari, 1396 and 5982; al-Nasa'i, 467.

CHAPTER 6

DEFINING THE PILLARS OF ISLAM AND ITS GREAT ESSENTIALS

[18–19]. (Dar al-Salam 0018) Muhammad ibn [Abdullah ibn Numayr al-Hamdani narrated: Abu Khalid (meaning Sulayman ibn Hayyan al-Ahmar) narrated; from Abu Malik al-Ashja[i; from Sa[d ibn [Ubaydah; from Ibn [Umar; from the Prophet: '**Islam is built on five: the belief that God is One, regular attendance to prayer, the payment of zakat, fasting during Ramadan and the pilgrimage**'. A man asked: 'The pilgrimage and fasting during Ramadan'. [Ibn [Umar] said: 'No. Fasting during Ramadan and the pilgrimage. I heard it in this order from God's Messenger (peace be upon him)'.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الأَحْمَرَ - عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسَةٍ: عَلَى أَنْ يُوَحَّدَ اللهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ » . فَقَالَ رَجُلٌ الْحَجُّ وَصِيَامُ رَمَضَانَ قَالَ لاَ . صِيَامُ رَمَضَانَ وَالْحَجُّ . هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم.

[19–20]. (Dar al-Salam 0019) Sahl ibn [Uthman al-[Askari narrated: Yahya ibn Zakariyya' narrated; Sa[d ibn Tariq nar-rated; Sa[d ibn [Ubaydah al-Sulami narrated to me; from Ibn [Umar; from the Prophet (peace be upon him): 'Islam is built on five: that God is worshipped alone and disbelief in any other [alleged deity], regular attendance to prayer, payment of zakat, pilgrimage to the House and fasting during Ramadan'.

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ، حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ، قَالَ حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» .

[20–21]. (Dar al-Salam 0020) [Ubaydillah ibn Mu[adh narrated: my father narrated; [Asim (who is Ibn Muhammad ibn Zayd ibn [Abdullah ibn [Umar) narrated; from his father who said: [Abdullah said: God's Messenger (peace be upon him) said: 'Islam is built on five: The declaration that there is no deity other than God and that Muhammad is His servant and Messenger, regular attendance to prayer, payment of zakat, pilgrimage to the House and fasting during Ramadan'.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ - عَنْ أَبِيهِ، قَالَ: قَالَ عَبْدُ اللهِ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» .

[21–22]. (Dar al-Salam 0021) Ibn Numayr narrated to me:[i] my father narrated: Hanzalah narrated saying: I heard [Ikrimah ibn Khalid narrating to Tawus that a man said to [Abdullah ibn [Umar: ‘Would you not go on jihad?’ He answered: ‘I heard God’s Messenger (peace be upon him) say: “Islam is built on five: the declaration that there is no deity other than God, regular attendance to prayer, payment of zakat, fasting during Ramadan and pilgrimage to the House”.’[95]

وَحَدَّثَنِي ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، قَالَ سَمِعْتُ عِكْرِمَةَ بْنَ خَالِدٍ، يُحَدِّثُ طَاوُسًا أَنَّ رَجُلاً، قَالَ لِعَبْدِ اللهِ بْنِ عُمَرَ أَلاَ تَغْزُو؟ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: «إِنَّ الإِسْلاَمَ بُنِيَ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَحَجِّ الْبَيْتِ» .

Text Explanation

95. It is noted that in these four versions, fasting during Ramadan is stated ahead of the pilgrimage in the first and fourth versions, while pilgrimage is before fasting in the other two. It appears, but God knows best, that Ibn [Umar heard the hadith from the Prophet twice, one stating the pilgrimage first and the other stating fasting during Ramadan first. He reported it in both ways on two different occasions. When his listener spoke to him, stating the pilgrimage first, Ibn [Umar remonstrated with him as if to say: 'Do not object when you do not know, criticizing what you have not ascertained. Fasting comes first, as I heard it stated by God's Messenger (peace be upon him)'. Yet this does not deny that he heard it in the other form. It is also probable that Ibn [Umar actually heard this from the Prophet twice, in the two versions given, but at the time the man spoke to him, he had forgotten the version he refused to admit. Both possibilities are equally valid.

Shaykh Abu [Amr ibn al-Salah said:

> Ibn [Umar made sure that the five constituents are stated exactly in the same order he heard the Prophet say them. He refused any change in the order, and this serves as evidence, because the particle *wa* which means 'and' occurs before the last four, signifying order according to a large number of *fiqh* scholars of the Shafi[i School and some linguists. The other view, shared by the majority, is that *wa* does not signify order. If we take this view, we may say that fasting during Ramadan is mentioned before pilgrimage because the order to fast was revealed in the second year of Hijrah, while pilgrimage was made a duty in the sixth year, or in the ninth according to other reports. It is right that what came first should be mentioned first. The versions which put the pilgrimage ahead might have been reported by people who approve reporting hadiths by meaning, not necessarily in exact wording. They might have felt that changing the order so as to put the more important last was

> commonplace. He might not have heard Ibn [Umar's insistence on maintaining the order, and he related the hadith without keeping the order in mind. It is important to understand this, even though earlier scholars have not explained it.

This argument by Shaykh Abu [Amr ibn al-Salah is questionable on two counts. The first is that the two reports are authentic and entered in the S*a*hih anthologies and they are right in meaning, without any contradiction between them. Therefore, neither can be discarded. Secondly, to allow changing the order in this way represents criticism of narrators and what they report. Should this be allowed very few reports would be considered truly reliable. This is clearly flawed and leads to chaos and opens the way for corrupt people to exploit it for nefarious purposes.

We find in the way this hadith is entered by Abu [Awanah al-Isfarayini in his book *al-Musnad al-Sa*hih *al-Mukharraj* [*al*a S*a*hih *Muslim* the opposite case of what we find here in Muslim's S*a*hih, of the man saying to Ibn [Umar to put pilgrimage first. According to al-Isfarayini's version, Ibn [Umar said to the man: keep fasting during Ramadan the last, as I heard it from the Prophet's own mouth. Abu [Amr ibn al-Salah said that this report does not negate what Muslim reported. In fact, this is also probable, as though the whole thing occurred twice, with two different people, but God knows best.

We note that in the fourth version, hadith No. 21, only the first part of the declaration is mentioned. This is either an omission by the narrator, while other transmitters state it in full, or this version actually occurred like this, because what is stated implies what is not, but God knows best.

The name of the man who questioned Ibn [Umar about the order and whether pilgrimage or fasting occurs first was Yazid ibn Bishr al-Suksuki, as mentioned by al-Khatib al-Baghdadi in his book *al-Asm*a*' al-Mubhamah*. In the last version, hadith No. 21, a man asks Ibn [Umar

the reason that prevents him from going on jihad. Ibn [Umar answers, stating the hadith that mentions the five pillars of Islam. It suggests that he meant to tell him that jihad is not incumbent on every individual. Islam has five pillars and jihad is not one of them, but God knows best.

This hadith is of fundamental importance in understanding Islam as it states its five most essential constituents, but God knows best.

Transmission

In hadith No. 18, the chain of transmission features reporters who were all from Kufah except [Abdullah ibn [Umar, who was from Makkah then from Madinah. Abu Malik al-Ashja[i is included in the chain of transmission of this hadith, as well as the next one where he is mentioned by his name, Sa[d ibn Tariq. His father was a companion of the Prophet.



i. Related by al-Bukhari, 8; al-Tirmidhi, 2609.

CHAPTER 7

THE COMMAND TO BELIEVE IN GOD AND HIS MESSENGER AND ISLAMIC FUNDAMENTALS

Advocacy of Religion; Enquiring about it; Maintaining it and Delivering its Message to Whoever is Unaware of it

[22–23]. (Dar al-Salam 0022) Khalaf ibn Hisham narrated:[i] Hammad ibn Zayd narrated; from Abu Jamrah who said: 'I heard Ibn [Abbas ...' [H] Also, Yahya ibn Yahya narrated [his text]: [Abbad ibn [Abbad reported; from Abu Jamrah; from Ibn [Abbas: 'The [Abd al-Qays delegation arrived to meet God's Messenger (peace be upon him). They said: "We belong to this tribe from Rabi[ah and the Mudar unbelievers are across our way to you. Thus we can only reach you in the sacred months. Give us some instructions to implement and to inform our people of". He said: "I command you [to fulfil] four [duties] and prohibit four: To believe in God (he then explained this to them saying): that is, to believe that there is no deity other than God and that Muhammad is God's Messenger, regular attendance

to prayer, payment of zakat and that you give one-fifth of what you gain in war. I forbid you al-Dubba', al-Hantam, al-Naqir and al-Muqayyar". Khalaf added in his report: "to bear witness that there is no deity other than God" and signalled one'.[96]

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا هَذَا الْحَىَّ مِنْ رَبِيعَةَ وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، فَلاَ نَخْلُصُ إِلَيْكَ إِلاَّ فِي شَهْرِ الْحَرَامِ. فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا . قَالَ «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإِيمَانِ بِاللَّهِ ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُقَيَّرِ» . زَادَ خَلَفٌ فِي رِوَايَتِهِ « شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ » . وَعَقَدَ وَاحِدَةً .

The Delegation

96. This delegation from the [Abd al-Qays were the advance delegation from all branches of the [Abd al-Qays to pledge their allegiance to the Prophet. The delegation consisted of fourteen people, headed by al-Ashajj al-[Asari, and included Mazyadah ibn Malik al-Muharibi, [Ubaydah ibn Hammam al-Muharibi, Sahhar ibn [Abbas al-Murri, [Amr ibn Marhum al-[Asari, al-Harith ibn Shu[ayb al-[Asari and al-

Harith ibn Jundab from the [Ayish clan. After extensive research, I could not identify the names of the rest of the delegation.

What led to their coming to meet the Prophet was that Munqidh ibn Hayyan, from the tribe of Ghunm ibn Wadi[ah, used to come to Yathrib [Madinah] for trade during pre-Islamic days. He carried textiles and dates from the Hajar area and brought them to Madinah after the Prophet's arrival there. As Munqidh was sitting down, the Prophet passed by him. Munqidh rose to greet him. The Prophet said to him: 'Munqidh ibn Hayyan, how are you and how are all your people?' He then asked him about their notables, naming every one of them. Munqidh then accepted Islam and learnt al-Fatihah, the first surah of the Qur'an, and Surah 96. He then left, returning to Hajar. The Prophet gave him a letter addressed to the [Abd al-Qays tribe. He did not, however, deliver the letter for a few days after his arrival. His wife, who was the daughter of al-Mundhir ibn [A'idh, saw him as he was praying and reciting the Qur'an and she was surprised. She mentioned this to her father, al-Mundhir, who came to be known as al-Ashajj, given this nickname by the Prophet because of a cut to his forehead. She said to her father: 'I have been wondering at my husband ever since he returned from Yathrib. He washes certain parts of his body and he faces this direction [meaning the *qiblah*], bending himself one time and prostrating himself another. This he has been doing ever since his return. The two men met and discussed the matter, and soon al-Mundhir also found Islam appealing to him. He then went to his people of the [Asar and Muharib branches of [Abd al-Qays and read them the Prophet's letter, and they leaned towards Islam. They decided to travel to Madinah to meet the Prophet. As they drew close to Madinah, the Prophet said to those who were sitting with him: 'The [Abd al-Qays delegation is soon arriving. They are the best of the people of the Eastern areas. Among them is al-Ashajj al-[Asari. They are coming, sticking to their intention, altering nothing and entertaining no doubt, while no other people accepted Islam until they suffered losses'.

The delegation start by identifying themselves and their position. They tell the Prophet that they are a branch of the major Arabian Rabi[ah tribe. They belonged to the Eastern part of Arabia, Dhahran and its area up to al-Hasa. They explained that some tribes of unbelievers belonging to the major tribe of Mudar lived along their route to Madinah, which meant that they could not travel to Madinah safely except during the sacred months when the Arabs observed the rule that no fighting could take place. During these four months, the Arabs would not attack travellers from amongst their enemies, nor would they launch a raid against them. The Qur'an refers to these months, mentioning that they are four. Three of these four months are consecutive: Dhul-Qa[dah, Dhul-Hijjah and al-Muharram, while the fourth, Rajab, occurs separately, five months after al-Muharram.

The delegation asked the Prophet to give them instructions so that they could conduct their life in accordance with Islam. He said 'I command you [to fulfil] four [duties] and prohibit four: To believe in God (he then explained this to them saying): that is, to believe that there is no deity other than God and that Muhammad is God's Messenger, regular attendance to prayer, payment of zakat and that you give one-fifth of what you gain in war'. In the next version of this hadith Ibn [Abbas said 'He commanded them four [duties] to fulfil and prohibited four: He commanded them to believe in God alone and said: "Do you know what belief in God means?" They said: "God and His Messenger know best". He said: "It is the declaration that there is no deity other than God and that Muhammad is God's Messenger, regular attendance to prayer, payment of zakat, fasting during Ramadan and that you give one-fifth of what you gain in war"'. In yet another version, the Prophet said: 'I bid you to fulfil four [duties] and prohibit you four: Believe in God and do not associate partners with Him, attend regularly to prayer,

pay your zakat, fast during Ramadan and also give one-fifth of what you gain in war'.

Al-Bukhari relates this hadith in many places in his S*a*hih, with slight variations in wording. The wording in this hadith is considered problematic, but scrupulous scholars say that there is no problem whatsoever. The problem is that the Prophet said that he would bid them fulfil four duties, but most versions mention five. Scholars explain this in different ways, but the clearest is that mentioned by Imam Ibn Battal in his commentary on al-Bukhari's S*a*hih. He says that the Prophet told them the four that he promised and then added a fifth, which is to pay to the Muslim state one-fifth of their war gains. They were close to the Mudar unbelievers, which meant that they could be involved in jihad and fighting which might give them war gains.

Shaykh Abu [Amr ibn al-Salah says something similar: 'He bid them to believe in God, repeating this in order to mention the four duties, describing them as i*man* or faith. He then explained it mentioning the declaration, prayer, zakat and fasting. This is consistent with the hadith that mentions that Islam is built on five pillars, and to the hadith which mentions Gabriel's questioning the Prophet about Islam and his answer that it has five constituents. We have already mentioned that what is called Islam is also called i*man*, and that Islam and i*man* may converge and may go separate ways. It is said that pilgrimage is not mentioned in this hadith because it had not then been made a duty'.

The Prophet also told them that they must give one-fifth of their war gains. This is not joined to the Prophet's explanation starting with the declaration of God's oneness, because in this way, the four become five. It is joined to the four, so as to say that he bid them four and added one. As such, it does not belong to the four duties, even though it is a duty of faith. The first version does not mention fasting during Ramadan. This is an oversight or omission by the reporter, not by God's Messenger. Reporters differ in their standard of reporting and accuracy, as we have explained earlier. Readers should understand this and reflect

on it, and they will find that it is a problem and God has guided us to its solution. Other suggestions are made but these are not as clear, so we have left them out, but God knows best.

Abu [Amr ibn al-Salah said that the omission of fasting in some of these versions is due to an oversight by the narrator. *Q*adi [Iyad and others are of the same view, and it is clearly apparent. *Q*adi [Iyad also said that the [Abd al-Qays delegation arrived in Madinah during the year that witnessed the fall of Makkah to Islam [i.e. year 8 AH], but before the Prophet started his march towards Makkah. The pilgrimage was made a duty in year 9 according to most reports, but God knows best.

The Prophet also told the delegation that they must pay one-fifth of their war gains. This makes clear that one-fifth of all war gains must be paid to the Muslim state, even when the ruler himself does not take part in the war. This is something that has details and regulations which we will highlight in the chapter that discusses them, if we reach that, God willing.

The Prophet prohibited them four things: al-Dubba', al-Hantam, al-Naqir and al-Muqayyar, but in one version, he uses al-Muzaffat instead of al-Muqayyar. All these were vessels used to brew alcoholic drinks. Al-Dubba' was a dried pumpkin made into a vessel. Al-Hantam is explained in several ways, but the first is perhaps the most accurate. This is a list of these explanations:

1. Al-Hantam are green jars. This explanation is mentioned in the Book of Drinks in Muslim's S*a*hih, reported by Abu Hurayrah. It is also expressed by [Abdullah ibn Mughaffar, a companion of the Prophet. Many linguists and scholars of Hadith, particularly those with special interest in rare words used in hadiths, as well as *fiqh* scholars, share this view.
2. All types of earthenware jars. This explanation is reported from [Abdullah ibn [Umar, Sa[id ibn Jubayr and Abu Salamah.

3. Jars whose inside is painted with tar, imported from Egypt. This is reported to have been said by Anas ibn Malik, and a similar explanation is reported from Ibn Abi Layla who added that they were red jars.
4. Red jars with their opening on their sides, filled with alcoholic drink, imported from Egypt. This explanation is given by [A'ishah.
5. Jars with opening on their sides brought from Taif, filled with alcoholic drink. Some people used these to brew wine. This is also stated by Ibn Abi Layla.
6. Jars made of earthenware, hair and blood. This explanation was stated by [Ata'.

Al-Naqir has already been explained; it is a piece of the stem of a date tree, hollowed in the middle. Al-Muqayyar is the same as al-Muzaffat and this is authentically stated by Ibn [Umar. The term refers to a type of vessel that is painted with tar.

What the Prophet prohibited the [Abd al-Qays was the use of these types of vessels to brew their drinks as they used to do, putting in them dates, raisins or the like with water so as to sweeten these beverages. When this is done in these vessels, the drink quickly becomes alcoholic and intoxicating. As such it also becomes forbidden. This is the essence of prohibiting these vessels, because they involve wasting money and making available a forbidden drink which may be used by someone who is unaware of its nature. The Prophet did not forbid sweetening their drinks in leather bottles, because these are thin enough and if the drink becomes alcoholic in these, it would be immediately identified. In fact, when the drink becomes intoxicating in such a bottle it is most likely to tear it.

Moreover, this prohibition was subsequently abrogated by the hadith narrated by Buraydah quoting the Prophet: 'I prohibited that you sweeten your drinks in any vessel except your bottles. You may

sweeten them in any vessel, but never drink any intoxicant'. (Related by Muslim in his S*a*hih.) That it has been abrogated is our view and the view of the great majority of scholars. Al-Khattabi said: 'That it is abrogated is the most correct view. However, some scholars maintain that the prohibition remains and they disapprove of sweetening drinks in such vessels. This is the view of Malik, Ahmad and Ishaq. It is reported to have been expressed by Ibn [Umar and Ibn [Abbas, but God knows best'.

Transmission

This chapter includes a hadith narrated by Ibn [Abbas and one narrated by Abu Sa[id al-Khudri. The one by Ibn [Abbas is also in al-Bukhari's S*a*hih, but the other is only in Muslim's.

Muslim mentions two chains of transmission, the first includes Hammad ibn Zayd narrated, from Abu Jamrah who said: 'I heard Ibn [Abbas ...', and the second includes [Abbad ibn [Abbad reported, from Abu Jamrah, from Ibn [Abbas. People who are not conversant with this discipline may think that this is unnecessary verbosity, which is contrary to Muslim's method and that of other Hadith scholars. Such people would say that the normal practice of scholars in such cases is to say 'Hammad and [Abbad from Abu Jamrah from Ibn [Abbas'. Whoever entertains such a thought betrays his lack of knowledge and his shallow understanding of Hadith scholarship. Hadith scholars do certainly do this but only when what the transmitters say is identical, while here there is no identity of reporting. In the first version, Hammad reports 'from Abu Jamrah who said: I heard Ibn [Abbas ...' while the second mentions '[Abbad from Abu Jamrah from Ibn [Abbas'. I am pointing this out so that it should be borne in mind. I have already clarified it in more simple terms in the first hadith of this Book of Faith, and also mentioned it in the Notes. I will return to it again in various places of the book, God willing. The important thing is that the reader should

understand this fine point and every student of Hadith should be alert to any instances of it, even though I may not mention it relying on readers' understanding of what has been repeatedly given. Readers will also realize Muslim's superior meticulousness, high achievement, skill and fine insight, but God knows best.

Abu Jamrah's name is Nasr ibn [Imran ibn [Isam, or [Asim al-Dub[i of Basrah. In his book, *Ma*t*ali*[*al-Anwar*, Ibn Qaraqul says: 'No reporter mentioned in the two S*a*hihs and al-Muwatta' is called Jamrah or Abu Jamrah other than this one'. In his book *al-Asm*a*' wal-Kun*a, devoted to names and appellations of transmitters, al-Hakim Abu Ahmad, the teacher of Abu [Abdullah al-Hakim, mentions him among 'The Singles', because he did not know any hadith scholar who had the same appellation, i.e. *kunyah*, Abu Jamrah. He reports one hadith in which he mentions Mu[awiyah ibn Abi Sufyan and that the Prophet sent Ibn [Abbas to him. He also mentions his delay and apology. This hadith is included in Muslim's S*a*hih.

[23–24]. (Dar al-Salam 0023) Abu Bakr ibn Abi Shaybah, Muhammad ibn al-Muthanna and Muhammad ibn Bashshar narrated in largely similar words: Abu Bakr said: Ghundar narrated; from Shu[bah; and the other two said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Abu Jamrah who said: 'I was communicating between Ibn [Abbas and the people. A woman came to him asking about drinks brewed in earthenware utensils. He said: "The [Abd al-Qays delegation came to meet God's Messenger (peace be upon him) and he asked: 'Who is the delegation from?' Or, 'Which people are you from?' They said: 'Rabi[ah'. He said: 'You are

welcome', or 'Welcome to the delegation. You shall not be in a position of humiliation or regret'. They said: 'Messenger of God, we come to you from far away, and in between you and us are those Mudar unbelievers. We cannot come to see you except during the sacred months. Therefore, give us some definitive instructions to implement and to inform our people of, so that we may gain admittance into Heaven'. He commanded them four [duties] to fulfil and prohibited four: He commanded them to believe in God alone and said: 'Do you know what belief in God means?' They said: 'God and His Messenger know best'. He said: 'It is the declaration that there is no deity other than God and that Muhammad is God's Messenger, regular attendance to prayer, payment of zakat, fasting during Ramadan and that you give one-fifth of what you gain in war'. He forbade them al-Dubba', al-Hantam and al-Muzaffat'. Shu[bah said: 'He perhaps also said al-Naqir; or perhaps he said al-Muqayyar'. [The Prophet said]: 'Learn this and tell it to those you left behind'".'

Abu Bakr said in his version that the Prophet said to them: 'Tell it to your people', but al-Muqayyar is not mentioned in his report.[97]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَأَلْفَاظُهُمْ، مُتَقَارِبَةٌ. قَالَ أَبُو بَكْرٍ حَدَّثَنَا

غُنْدَرٌ، عَنْ شُعْبَةَ، وَقَالَ الآخَرَانِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أُتَرْجِمُ بَيْنَ يَدَيِ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ، فَقَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم «مَنِ الْوَفْدُ؟ أَوْ مَنِ الْقَوْمُ؟». قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْقَوْمِ أَوْ بِالْوَفْدِ غَيْرَ خَزَايَا وَلاَ النَّدَامَى». قَالَ: فَقَالُوا: يَا رَسُولَ اللهِ إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ وَإِنَّ بَيْنَنَا وَبَيْنَكَ هَذَا الْحَىَّ مِنْ كُفَّارِ مُضَرَ وَإِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلاَّ فِي شَهْرِ الْحَرَامِ فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنَا نَدْخُلُ بِهِ الْجَنَّةَ. قَالَ فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ. قَالَ: أَمَرَهُمْ بِالإِيمَانِ بِاللهِ وَحْدَهُ . وَقَالَ «هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللهِ؟». قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ . قَالَ: «شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُؤَدُّوا خُمُسًا مِنَ الْمَغْنَمِ». وَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ . قَالَ شُعْبَةُ: وَرُبَّمَا قَالَ النَّقِيرِ . قَالَ شُعْبَةُ: وَرُبَّمَا قَالَ الْمُقَيَّرِ . وَقَالَ «احْفَظُوهُ وَأَخْبِرُوا بِهِ مَنْ وَرَائِكُمْ» . وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ «مَنْ وَرَاءَكُمْ» وَلَيْسَ فِي رِوَايَتِهِ الْمُقَيَّرِ.

Text Explanation

97. Abu Jamrah, the narrator of this hadith, says that he was ‘communicating between Ibn [Abbas and the people’. The Arabic word translated here as ‘communicating’ is *utarjim*, which means ‘translating’, and it is said that Abu Jamrah spoke Persian and he translated for Ibn [Abbas when anyone in his circle spoke in Persian. Shaykh Abu [Amr ibn al-Salah said: ‘In my view, he was communicating

what Ibn [Abbas said to those who could not grasp it, either because of overcrowding, or because what he said was too concise and was not understood'. Then Abu Jamrah explained it to them. The fact that he said 'between Ibn [Abbas and the people', referring to 'people' in general supports this. '*Tarjamah*' or translation is not limited to giving in one language the meaning of what is said in another. Hence, it is often used to indicate the heading of a chapter in a book, because the chapter explains the heading. It appears that what is meant is that Abu Jamrah explained Ibn [Abbas's words to the people and explained their questions to him, but God knows best.

This hadith begins with a woman asking Ibn [Abbas about the drinks sweetened in earthenware vessels. This provides evidence that it is perfectly permissible for a woman to put questions to men who are unrelated to her and that there would be an ensuing dialogue between them, if necessary.

Ibn [Abbas's answer indicates that he was of the view that sweetening drinks in such vessels remained forbidden. We have already discussed the difference of opinion on this point. The Prophet says to the delegation 'You are welcome, or welcome to the delegation. You shall not be in a position of humiliation or regret'. The way the hadith is phrased in al-Bukhari's is 'Welcome to you, or welcome to the delegation who have come suffering neither humiliation nor regret'. What the Prophet meant by this welcome was to acknowledge that the [Abd al-Qays readily accepted Islam when its message was delivered to them. They did not react with stubborn rejection, as did some other tribes. Nor did they suffer defeat leading to some of them falling captive, which could have resulted in their humiliation or regret. But God knows best.

They explained to the Prophet the difficulty they faced in learning about Islam. They could only travel to Madinah in those four sacred months. Therefore, they requested him to give them some definitive instructions to implement. They wanted to have clear and simple instructions that would not raise any differences between them. They

would implement these and hope for God's reward. The instructions the Prophet gave them have already been explained as they are the same as in the previous hadith.

Transmission

The chain of transmission of this hadith begins by quoting three reporters, then Muslim says: 'Abu Bakr said: Ghundar narrated; from Shu[bah; and the other two said: Muhammad ibn Ja[far narrated; Shu[bah narrated'. This is an example of Muslim's scrupulous reporting. Ghundar is a nickname of Muhammad ibn Ja[far, but Abu Bakr mentions him by his nickname while the other two by his full name. Another difference is that Abu Bakr reports Ghundar's narration from Shu[bah, while the other two report his narration of Shu[bah's narration. Thus, Muslim alerts us to these two differences in the way he mentions the chain of transmission of this hadith.

[24–25]. (Dar al-Salam 0024) [Ubaydillah ibn Mu[adh narrated to me: my father narrated [H] Also, Nasr ibn [Ali al-Jahdami narrated: my father reported to me. Both of them said Qurrah ibn Khalid narrated; from Abu Jamrah; from Ibn [Abbas; **from the Prophet relating this hadith in similar wording to Shu[bah's version. He added: 'I forbid you what is brewed in al-Dubba', al-Naqir, al-Hantam and al-Muzaffat'. Ibn Mu[adh added in his report of the hadith from his father that God's Messenger said to al-Ashajj of the [Abd al-Qays: 'You have two qualities God loves: forbearance and deliberation'.**[98]

وَحَدَّثَنِي عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ أَخْبَرَنِي أَبِي قَالاَ جَمِيعًا حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ نَحْوَ حَدِيثِ شُعْبَةَ . وَقَالَ «أَنْهَاكُمْ عَمَّا يُنْبَذُ فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ» . وَزَادَ ابْنُ مُعَاذٍ فِي حَدِيثِهِ عَنْ أَبِيهِ قَالَ: وَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم لِلأَشَجِّ، أَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللهُ الْحِلْمُ وَالأَنَاةُ» .

Text Explanation

98. This hadith mentions what the Prophet said to al-Ashajj. According to Ibn [Abd al-Barr and many others, his name is al-Mundhir ibn [A'idh al-[Asari. This is the correct and well-known report. Ibn al-Kalbi, on the other hand, says that his name is al-Mundhir ibn al-Harith ibn Ziyad ibn [Asar ibn [Awf. Yet others give his name as al-Mundhir ibn [Ubayd, or [A'idh ibn al-Mundhir or [Abdullah ibn [Awf. The Prophet told him that he had two qualities loved by God: forbearance and deliberation. Forbearance indicates wisdom and fine judgement while deliberation is the opposite of haste.

The reason the Prophet told him this is given in the report of the delegation mentioning that when they arrived in Madinah, all of the others went straight to meet the Prophet. Al-Ashajj stayed with their camels, putting their luggage together, tied his camel, put on his best clothes and then went to meet the Prophet. The Prophet welcomed him, and offered him a seat close by. The Prophet then said to the people of the delegation: 'Are you ready to give me a pledge of allegiance on your own behalf and on behalf of your people?' Al-Ashajj said: 'Messenger of God, you do not try to change someone's mind regarding anything that

is more difficult than his religion. We pledge our allegiance to you on our own behalf. As for our people, we shall send people who will talk to them and call on them to accept our faith. Whoever accepts is one of us and we fight those who reject'. The Prophet said to him: 'You speak rightly. You have two qualities ...'. *Q*adi [Iyad said: 'Deliberation is reflected in the fact that he considered the matter to determine what suited him best, without being hasty. Forbearance is reflected in what he said: he considered the matter logically and thought carefully about eventualities'.

This does not negate what is reported in Abu Ya[la's *al-Musnad* anthology and in other works that when the Prophet said to him that he had these two characteristics of forbearance and deliberation, al-Ashajj asked the Prophet: 'Were these always my characteristics or acquired?' The Prophet said: 'They were always yours'. He said: 'All praise be to God who created me with two characteristics He loves'.

Transmission

This hadith has two chains of transmission, and Muslim says that both his narrators said the hadith. This means that this could have been on the same occasion or on two different occasions when each narrated the hadith. Whoever thinks that the two transmissions must have inevitably been on the same occasion is definitely and clearly wrong.

[25–26]. (Dar al-Salam 0025) Yahya ibn Ayyub narrated: Ibn [Ulayyah narrated; Sa[id ibn Abi [Arubah narrated; from Qatadah who said: 'Some of those who met the [Abd al-Qays delegation who visited God's Messenger narrated'; Sa[id said that Qatadah mentioned Abu Nadrah reporting from Abu Sa[id al-Khudri who narrated this hadith stating that: '**A group from [Abd**

al-Qays came to meet God's Messenger (peace be upon him). They said: "Prophet, we are a branch of Rabi[ah and in between you and us are those Mudar unbelievers. We cannot come to see you except during the sacred months. Therefore, give us some definitive instructions to implement and deliver to our people, so that we may gain admittance into Heaven if we fulfil them". The Prophet said: "I bid you to fulfil four [duties] and prohibit you four: Believe in God and do not associate partners with Him, attend regularly to prayer, pay your zakat, fast during Ramadan and also give one-fifth of what you gain in war. I forbid you al-Dubba', al-Hantam, al-Muzaffat and al-Naqir". They said: "Prophet, how do you know about al-Naqir?" He said: "Yes. It is a piece of the stem of a date tree which you hollow, then you put in it small dates (Sa[id said: or perhaps he said dates) and then you add water to it. When it has settled down after it has been boiled, you drink it. Indeed, some one of you (or some one of them) may strike his cousin with his sword". Among the delegation was a man who was wounded in exactly the same manner. He said: "I hid my wound from the Prophet, feeling ashamed". I said: "What shall we use for drinking, Messenger of God?" He said: "Leather bottles which are tied up with a string". They said: "Messenger of God, our area is infested with rats, and leather bottles do not last", He said: "Even if rats eat

them; even if rats eat them; even if rats eat them”. The Prophet said to al-Ashajj of the [Abd al-Qays: “You have two qualities which God loves: forbearance and deliberation”.’[99]

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا مَنْ لَقِيَ الْوَفْدَ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللهِ صلى الله عليه وسلم مِنْ عَبْدِ الْقَيْسِ. قَالَ سَعِيدٌ: وَذَكَرَ قَتَادَةُ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي حَدِيثِهِ هَذَا. أَنَّ أُنَاسًا مِنْ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى رَسُولِ اللهِ صلى الله عليه وسلم فَقَالُوا يَا نَبِيَّ اللهِ إِنَّا حَيٌّ مِنْ رَبِيعَةَ، وَبَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلاَ نَقْدِرُ عَلَيْكَ إِلاَّ فِي أَشْهُرِ الْحُرُمِ، فَمُرْنَا بِأَمْرٍ نَأْمُرُ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ إِذَا نَحْنُ أَخَذْنَا بِهِ . فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: اعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَأَقِيمُوا الصَّلاَةَ، وَآتُوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ. وَأَعْطُوا الْخُمُسَ مِنَ الْغَنَائِمِ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ». قَالُوا: يَا نَبِيَّ اللهِ مَا عِلْمُكَ بِالنَّقِيرِ؟ قَالَ: «بَلَى. جِذْعٌ تَنْقُرُونَهُ فَتَقْذِفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ - قَالَ سَعِيدٌ أَوْ قَالَ مِنَ التَّمْرِ - ثُمَّ تَصُبُّونَ فِيهِ مِنَ الْمَاءِ، حَتَّى إِذَا سَكَنَ غَلَيَانُهُ شَرِبْتُمُوهُ. حَتَّى إِنَّ أَحَدَكُمْ - أَوْ إِنَّ أَحَدَهُمْ - لَيَضْرِبُ ابْنَ عَمِّهِ بِالسَّيْفِ». قَالَ: وَفِي الْقَوْمِ رَجُلٌ أَصَابَتْهُ جِرَاحَةٌ كَذَلِكَ . قَالَ: وَكُنْتُ أَخْبَأُهَا حَيَاءً مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، فَقُلْتُ: فَفِيمَ نَشْرَبُ يَا رَسُولَ اللهِ؟ قَالَ: «فِي أَسْقِيَةِ الأَدَمِ الَّتِي يُلاَثُ عَلَى أَفْوَاهِهَا». قَالُوا: يَا رَسُولَ اللهِ إِنَّ أَرْضَنَا كَثِيرَةُ الْجِرْذَانِ وَلاَ تَبْقَى بِهَا أَسْقِيَةُ الأَدَمِ . فَقَالَ نَبِيُّ اللهِ صلى الله عليه

وسلم: «وَإِنْ أَكَلَتْهَا الْجِرْذَانُ، وَإِنْ أَكَلَتْهَا الْجِرْذَانُ، وَإِنْ أَكَلَتْهَا الْجِرْذَانُ». قَالَ: وَقَالَ نَبِيُّ اللهِ صلى الله عليه وسلم لِأَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ الْحِلْمُ وَالْأَنَاةُ».

Text Explanation

99. When the Prophet mentioned to the [Abd al-Qays a type of vessel they used for brewing their alcoholic drinks, they were surprised and asked him what he knew about it. The Prophet described it and then mentioned an aspect of the evil consequences of drinking. He told them that when they were drunk and tempers were high, any of them could strike a very close relative, such as a cousin, with his sword. This was very real to them, because a man in the delegation had suffered such an injury. His name was Jahm and he was wounded in the leg.

The Prophet advised them to sweeten their drinks in leather bottles that are tied with string. They pointed out that rats, which were numerous in their area, would spoil these bottles. The Prophet insisted, repeating three times 'even if rats eat them'. There is no compromise on a clear Islamic rule. Intoxicants are forbidden and they remain so.

The hadith says 'some one of you (or some one of them) may strike his cousin'. This indicates that the narrator was in doubt as to the exact wording, so he mentioned both possibilities in order not to misquote the Prophet.

Transmission

The chain of transmission of this hadith is given in two parts with an interpolation between them. It runs as follows: 'Sa[id ibn Abi [Arubah narrated; from Qatadah who said: 'Some of those who met the [Abd al-

Qays delegation who visited God's Messenger narrated'; Sa[id said that Qatadah mentioned Abu Nadrah reporting from Abu Sa[id al-Khudri. This means that Qatadah reported this hadith from Abu Nadrah from Abu Sa[id al-Khudri, as is clear from the next version which is narrated by Ibn Abi [Adi. Abu [Arubah's name was Mahran. His son, Sa[id, who reports this hadith, has the appellation Abu al-Nadr, but he had no children. It is said that he never touched a woman. It is well-known that he suffered from dementia towards the end of his life. Yahya ibn Ma[in said: 'Sa[id ibn Abi [Arubah suffered dementia after the defeat of Ibrahim ibn [Abdullah ibn al-Hasan ibn al-Hasan in 142 AH, 759 CE. Whoever reported from him after that is discounted. Yazid ibn Harun heard from him earlier in Wasit, which means that his reporting from him is acceptable. The most accurate reporting from him is that of [Abdah ibn Sulayman'.

Sa[id ibn Abi [Arubah died in 156 or in 157 AH, 772 or 773 CE. We have already mentioned the rule that when we know that a reporter suffered from dementia, then what is reported from him before that time is acceptable and taken as valid evidence. If we know or are in doubt that the one reporting from him heard him after the start of his dementia, then we discard that report. We also mentioned that whatever is included in the two S*a*hih anthologies as reported from people known to have suffered from dementia must have been before the start of this condition, but God knows best.

According to most reports, Abu Nadrah's name is al-Mundhir ibn Malik ibn Qat[ah al-[Awaqi, or al-[Awqi, who lived in Basrah. Al-[Awqah is a clan branching from the [Abd al-Qays tribe. Abu Sa[id al-Khudri's name was Sa[d ibn Malik ibn Sinan whose father, Malik, was also a companion of the Prophet and was a martyr killed in the Battle of Uhud.

[26–27]. (Dar al-Salam 0) Muhammad ibn al-Muthanna and Ibn Bashshar narrated to me. Both said:

Ibn Abi [Adi narrated; from Sa[id; from Qatadah: More than one of those who met that delegation narrated to me, and he mentioned Abu Nadrah from Abu Sa[id al-Khudri, that the [Abd al-Qays delegation came to meet God's Messenger (peace be upon him): he mentioned the same hadith as reported by Ibn [Ulayyah, except that in this version the Prophet said: 'You mix in it small dates, or dates with water'. This version does not have (Sa[id said: or perhaps he said dates).

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ حَدَّثَنِي غَيْرُ وَاحِدٍ، لَقِيَ ذَاكَ الْوَفْدَ . وَذَكَرَ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ وَفْدَ عَبْدِ الْقَيْسِ، لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ غَيْرَ أَنَّ فِيهِ «وَتَذِيفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ أَوِ التَّمْرِ وَالْمَاءِ» . وَلَمْ يَقُلْ قَالَ سَعِيدٌ أَوْ قَالَ مِنَ التَّمْرِ .

[27–28]. (Dar al-Salam 0026) Muhammad ibn Bakkar al-Basri narrated to me: Abu [Asim narrated; from Ibn Jurayj [H] Also, Muhammad ibn Rafi[narrated to me [his text]; [Abd al-Razzaq narrated; Ibn Jurayj reported; Abu Qaz[ah reported to me that Abu Nadrah reported to him and to Hasan that Abu Sa[id al-Khudri reported to him: 'When the [Abd al-Qays delegation visited the Prophet, they said to him: "Prophet of God, we lay down our lives for you: what drinks may we have?"

He said: “Do not drink out of al-Naqir”. They said: “Prophet of God, we lay down our lives for you: do you know what al-Naqir is?” He said: “Yes. It is a piece of the stem of a date tree, which is hollowed in the middle. Do not use al-Dubba’ or al-Hantamah, but use the bottles that are tied with strings”.’[100]

حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ الْبَصْرِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لَهُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو قَزَعَةَ، أَنَّ أَبَا نَضْرَةَ، أَخْبَرَهُ وَحَسَنًا، أَخْبَرَهُمَا أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا نَبِيَّ اللهِ صلى الله عليه وسلم قَالُوا: يَا نَبِيَّ اللهِ جَعَلَنَا اللهُ فِدَاءَكَ، مَاذَا يَصْلُحُ لَنَا مِنَ الأَشْرِبَةِ؟ فَقَالَ: «لاَ تَشْرَبُوا فِي النَّقِيرِ». قَالُوا: يَا نَبِيَّ اللهِ، جَعَلَنَا اللهُ فِدَاءَكَ أَوَتَدْرِي مَا النَّقِيرُ؟ قَالَ: «نَعَمِ الْجِذْعُ يُنْقَرُ وَسَطُهُ. وَلاَ فِي الدُّبَّاءِ وَلاَ فِي الْحَنْتَمَةِ، وَعَلَيْكُمْ بِالْمُوكَى».

Text Explanation

100. The delegation said to the Prophet ‘We lay down our lives for you’. This is a literal translation of their expression, but this was a commonly used formula in the speech of the Arabs, and they did not mean it literally. What they meant was: ‘May God spare you all adversity’. The Prophet then advised them to sweeten their drinks in thin leather bottles or bottles made of any type of cloth that could be tied with string, because these were unlikely to retain the mixture until it became wine.

This hadith, in its various versions, includes numerous points, most of which have been mentioned, but it is useful to give a short summary

of them. The hadith includes:

- Dignitaries and notables may call on leaders to discuss important issues.
- Presentation of justification is useful when making requests.
- The hadith outlines the fundamentals and pillars of Islam except pilgrimage, which had not then been made obligatory.
- A scholar may seek the assistance of some of his companions to communicate with his audience, as Ibn [Abbas did.
- One person may be enough to provide translation or to deliver reports.
- It is recommended to welcome one's visitors and callers, and to highlight some of their good qualities so as to ensure a pleasant atmosphere.
- It is permissible to praise people to their faces, provided that one is sure this will not lead to conceit on the part of the praised person. Whether this is desirable or not depends on the people concerned and on the circumstances. The warning against praising a person to his or her face is concerned with its likely consequences of self-admiration or conceit. On numerous occasions the Prophet praised people face to face, such as when he said to Abu Bakr: 'You are not one of them' [meaning arrogant people]. He also said to him: 'Abu Bakr, do not cry. The one to whom I am most indebted for companionship and financial help is Abu Bakr. Were I to choose anyone from my community as an intimate friend, I would choose Abu Bakr'. He also said to him: 'I hope you will be one of them', meaning those who will be called to enter from all gates of Heaven. The Prophet said in reference to Abu Bakr: 'Admit him and give him the news that he will be in Heaven'. He stamped Mount Uhud with his foot and said: 'Stay firm, Uhud: the ones who are on you now are a Prophet, a Siddiq and two martyrs'.[i] The Prophet

said: 'I went into Heaven and I saw a palace. I asked to whom it belonged and I was told that it is [Umar's. I wanted to enter the palace, but I remembered how jealous you are'. [Umar said: 'Messenger of God, may my parents be sacrificed for you[ii] Would I be jealous of you?' He also said to [Umar: 'Whenever Satan sees you going one way, he would take a different way'. He also said: 'Open the door to [Uthman and give him the news that he will be in Heaven'. He said to [Ali: 'You belong to me and I belong to you', and in another hadith: 'Are you not satisfied to be with me in the same relationship as Aaron was with Moses?' He said to Bilal: 'I heard the sound of your sandals [as you were walking] in Heaven'. He said to [Abdullah ibn Sallam: 'You shall hold on to Islam until you die'. He said to an Ansari man: 'God has been pleased with what you two did'. He said to the Ansar: 'You are among the people I love most'. Similar statements by the Prophet are numerous. As for face to face praise by the Prophet's companions and the following generation, as well as succeeding scholars and imams, these are too numerous to mention, but God knows best.

- It is perfectly appropriate for a student or someone seeking a fatwa to say to a scholar: 'Explain your answer for me', or something similar.
- It is appropriate to refer to Ramadan without saying, 'the month of'.
- It is permissible to question a scholar and seek elaboration so that one obtains an answer that is more convenient for the questioner.
- It is appropriate to emphasize one's answer and stress it in order to ensure that it has the desired effect.
- It is permissible to say to a Muslim: 'I lay down my life for you'.

All these points are relevant to this hadith. They may be long, but they are seen as a summary by those who seek in-depth knowledge, but God knows best. To Him belongs all praise and from Him we seek help to succeed and avoid errors.

Transmission

Ibn Abi [Adi mentioned in hadith No. 26 is Muhammad ibn Ibrahim, and his father Ibrahim is the one known as Abu [Adi.

The chain of transmission of hadith No. 27 presented a problem which was discussed at length by several scholars. The problem resulted from misunderstanding the referent in the way a couple of pronouns are used. Here al-Nawawi provides a long quotation from Abu [Amr ibn al-Salah, summarizing a much longer explanation by Abu Musa al-Asbahani. However, the way the chain of transmission is given in English takes this explanation into account and ensures that the problem in Arabic is not reproduced in English.

Abu Qaz[ah's name is Suwayd ibn Hujayr al-Bahili of Basrah. Muslim reports from him, but al-Bukhari does not. Hasan who is mentioned in the chain is said to be al-Hasan ibn Muslim ibn Yanaq ibn Salamah, and he is graded as 'reliable'.



i. Related by al-Bukhari, 53, 523, 1398, 3095, 3510, 4368–9, 6176, 7266 and 7556; Muslim, 5147; Abu Dawud, 3692 and 4677; al-Tirmidhi, 1599 and 2611; al-Nasa'i, 5046 and 5708.

i. Those who were with him at the time were Abu Bakr, [Umar and [Uthman.

ii. This is an expression indicating genuine love.

CHAPTER 8

CALLING ON PEOPLE TO SAY THE DECLARATION AND TO IMPLEMENT ISLAMIC TEACHINGS

[28–29]. (Dar al-Salam 0027) Abu Bakr ibn Abi Shaybah, Abu Kurayb and Ishaq ibn Ibrahim all narrated from Waki[.[i] Abu Bakr said: Waki[narrated from Zakariyya' ibn Ishaq who said: Yahya ibn [Abdullah ibn Sayfi narrated to me; from Abu Ma[bad; from Ibn [Abbas; from Mu[adh ibn Jabal. Abu Bakr said: Waki[perhaps said: from Ibn [Abbas that Mu[adh said: 'God's Messenger (peace be upon him) sent me [on a mission] and said [to me]: "You shall come upon people who follow earlier revelations. Call on them to declare that there is no deity other than God and that I am God's Messenger. If they obey in this, tell them that God has made it a duty binding on them to offer five prayers every day and night. If they obey in this, then tell them that God has made it obligatory that a *sadaqah* is taken from the rich among them and paid to their poor. If they obey in this, then do not touch the best of their property. Guard yourself against a prayer by a victim of injustice, because nothing stops such a prayer from going straight to God"'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ وَكِيعٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَكِيعٌ، - عَنْ زَكَرِيَّاءَ بْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ أَبُو بَكْرٍ رُبَّمَا قَالَ وَكِيعٌ عَنِ ابْنِ عَبَّاسٍ، أَنَّ مُعَاذًا قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ. فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ».

[29–30]. (Dar al-Salam 0) Ibn Abi [Umar narrated: Bishr ibn al-Sari narrated; Zakariyya' ibn Ishaq narrated [H]. Also [Abd ibn Humayd narrated; Abu [Asim narrated, from Zakariyya' ibn Ishaq; from Yahya ibn [Abdullah ibn Sayfi; from Abu Ma[bad; from Ibn [Abbas that the Prophet sent Mu[adh to Yemen and said: 'You shall come upon people ...', stating the same as the hadith reported by Waki[.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ

صلى الله عليه وسلم بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ «إِنَّكَ سَتَأْتِي قَوْمًا» بِمِثْلِ حَدِيثِ وَكِيعٍ .

[30–31]. (Dar al-Salam 0028) Umayyah ibn Bistam al-[Ayshi narrated: Yazid ibn Zuray[narrated; Rawh (who is Ibn al-Qasim) narrated; from Isma[il ibn Umayyah; from Yahya ibn [Abdullah ibn Sayfi; from Abu Ma[bad; from Ibn [Abbas: 'When God's Messenger (peace be upon him) sent Mu[adh to Yemen, he said: "You shall come upon people who have scriptures. The first thing that you should call upon them to do is to worship God, the Mighty and Exalted. When they have clear knowledge of God, tell them that God has made it obligatory on them to pray five times during their day and night. When they have done this, tell them that God has made it obligatory on them to pay zakat, which is taken from their properties and paid to their poor. If they accept this, take from them and steer away from the best of their property".'[101]

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، وَهُوَ ابْنُ الْقَاسِمِ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ له: «إِنَّكَ تَقْدَمُ عَلَى قَوْمِ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ

اللهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا، فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِهِمْ» .

Text Explanation

101. The Prophet tells Mu[adh that when the people have made clear their willingness to obey and pay their zakat, he must 'not touch the best of their property'. For example, if their property is in animals, then the best are those which give plenty of milk, or meat or wool and they look fine and beautiful. The Prophet also advises Mu[adh to guard against a prayer by a victim of injustice, because nothing stops such a prayer from going straight to God. Such a prayer is heard and answered.

This hadith shows that a report by a single person is accepted and should be implemented.[i] It also signifies that the Witr Prayer is not obligatory. Mu[adh was sent to Yemen only a short time before the Prophet passed away. The Witr Prayer was already established and practised. The hadith makes clear that the proper practice is to call unbelievers to believe in God's oneness before fighting them. Moreover, an unbeliever is not considered to have accepted Islam until he has stated both parts of the declaration that there is no deity other than God and that Muhammad is God's Messenger. This is the agreed view of the Sunni people, as we explained at the beginning of the Book of Faith. The hadith makes clear that the five prayers are obligatory every day and night. It also makes clear that injustice is very strictly forbidden. It shows that the ruler must admonish his assistants and command them to remain God-fearing and prohibit them in clear terms from doing injustice, making absolutely clear the consequences that result from it. The hadith further shows that the zakat collector is forbidden to take the best of people's property as zakat. He should take the average. The zakat payer is forbidden to give the worst of his property in zakat.

Moreover, zakat may not be given to an unbeliever. Nor may it be paid to someone who is in no need, because it is due to the poor. Al-Khattabi and others from our school rely on this hadith in their ruling that zakat may not be moved from the town where it is collected, because the Prophet said that it is 'paid to their poor'. This is not readily apparent because the pronoun 'their' may refer to the Muslims in general, or to the poor of the surrounding area, which is perhaps clearer. Some scholars understand from the hadith that the detailed rulings of Islam, such as prayer, fasting, zakat and the prohibition of adultery, or anything else, are not addressed to the unbelievers, because the Prophet said to Mu[adh: 'If they obey in this, tell them ...'. This indicates that if they do not obey, what follows is not applicable. Yet this argument is not strong. What is meant is that he should tell them that they are required to attend to prayers and other duties in this life. Such a requirement in this life does not apply until one is a Muslim. It does not follow that since they are not told of these their punishment in the life to come is increased because of these duties. The Prophet simply stated the order to be followed in calling on people to be Muslims, starting with the most important and moving to what is less in importance. Hence, he speaks of prayer before zakat, but none says that prayer becomes a duty, while zakat is not, but God knows best.

Moreover, the stronger view is that the unbelievers are addressed [by revelation with the obligation to follow] with the detailed rulings of Islam, both what is a required duty and what is forbidden. This is the view of the majority of scholars, but some are of the view that the unbelievers are not so addressed. Others say that they are addressed such that they must refrain from what is prohibited, but not to perform the duties, but God knows best. Shaykh Abu [Amr ibn al-Salah said that 'the fact that some of the main duties of Islam are mentioned in this hadith about Mu[adh and his assignment while others are not mentioned is due to the narrator's omission, as we have explained in similar cases, but God knows best'.

Regarding those people who had scriptures, the Prophet said to Mu[adh: 'When they have clear knowledge of God, tell them ...'. *Q*adi [Iyad said that this means that they did not know God. This is the view of the best theologians among the Jews and the Christians, even though they worshipped Him and pretended that they knew Him because what they heard of Him indicated this. Logic does not preclude that a person who denies a Messenger of God may have true knowledge of God. *Q*adi [Iyad also said: 'The Jews who assign a shape or a body to God, or allege that He changes His mind as a result of an event do not know God. The same applies to any Christian who attributes a son to Him, or attributes to Him a wife and a child, or alleges that He comes into someone or moves or mixes with someone. It further applies to Zoroastrians and believers in dualism who describe Him in terms that are unsuitable, or assign to Him a partner or an opponent. What such people worship is not God, even if they call Him by this name, because they do not attribute to Him His essential attributes. As such, they do not know God. The reader should be clear on this point. I have seen its meaning expressed by our earlier scholars. When the people of al-Qayrawan disputed over this question, Abu [Imran al-Farisi settled the dispute in these terms'.

The last version quotes the Prophet: 'Tell them that God has made it obligatory on them to pay zakat, which is taken from their properties'. The fact that zakat is taken from 'their properties' may be understood to mean that when a person refuses to pay zakat, it may be taken from his property without his consent. There is no disagreement among scholars on this point. However, does this mean that if it is taken without his consent, is he considered to have paid it and nothing more is owed by him? Our scholars have two views on this point, but God knows best.

Transmission

The chain of transmission includes: 'from Abu Ma[bad; from Ibn [Abbas; from Mu[adh ibn Jabal. Abu Bakr said: Waki[perhaps said: from Ibn [Abbas that Mu[adh said'. What Muslim has done here is provide the utmost of meticulous and accurate reporting. In the first instance, the report is 'from Mu[adh' and the second 'that Mu[adh said'. There is a difference between 'from so-and-so' and 'that so-and-so said'. The majority of scholars are of the view that they are the same, which means that the chain of transmission is complete. Some scholars, however, maintain that 'that so-and-so' signifies incompletion, which would mean that the hadith is graded as *mursal*, but in this case it goes up to the Prophet's companion, and a hadith of this type acquires the status of one with a complete chain of transmission, according to the view agreed by scholars. Nevertheless, Abu Ishaq al-Farayini is of the view we have explained in the Notes that such a hadith may not be taken as evidence. Meticulous as he was, Muslim gives both terms.

Abu Ma[bad's name was Nafidh and he was Ibn [Abbas's *mawl*a. [Amr ibn Dinar said of him: 'He was one of the most truthful among Ibn [Abbas's *mawla*s'.

Bistam is not an Arabic name according to scholars. His father, Qays ibn Mas[ud, called his son by this name after one of the Persian kings. Al-[Ayshi means that he belonged to the clan of [Ayish ibn Malik ibn Taymullah ibn Tha[labah. The affiliation is originally al-[Ayishi but changed to al-[Ayshi to make it easier to pronounce. Abu [Abdullah al-Hakim and al-Khatib al-Baghdadi said that al-[Ayshis belonged to Basrah, and al-[Absis belonged to Kufah while al-[Ansis were Syrians. What they both said is true of the majority, but God knows best.



i. Related by al-Bukhari, 1395, 1496, 1458, 2448, 4347 and 7371; Abu Dawud 1584; al-Tirmidhi, 625 and 2014; al-Nasa'i, 2434 and 2521; and Ibn Majah, 1783 and

6511.

i. This refers to a report concerning something relating to religion. It becomes applicable when it has been ascertained as authentic.

CHAPTER 9

THE COMMAND TO FIGHT PEOPLE UNLESS THEY SAY 'THERE IS NO DEITY OTHER THAN GOD, MUHAMMAD IS GOD'S MESSENGER', ATTEND REGULARLY TO PRAYER, PAY ZAKAT AND BELIEVE IN ALL THAT IS STATED BY THE PROPHET (PEACE BE UPON HIM)

Whoever Does this Ensures Safety of his Life and Property Except for What is Rightfully Due, but His Inner Thoughts are Left for God to Judge. The Fight against those Who Refuse to Pay Zakat, or to Fulfil other Duties of Islam, and the Importance given to the Essentials of Islam

[31–32]. (Dar al-Salam 0029) Qutaybah ibn Sa[id narrated:[i] Layth ibn Sa[d narrated; from [Uqayl; from al-Zuhri who said: [Ubaydillah ibn [Abdullah ibn [Utbah ibn Mas[ud reported to me; from Abu Hurayrah: 'When God's Messenger (peace be upon him) passed away and Abu Bakr became the caliph after him, and whoever disbelieved among the Arabs renounced Islam, [Umar ibn al-Khattab said to Abu Bakr: "How can you fight people when God's

Messenger said: ‘I am commanded to fight people unless they say “There is no deity other than God”, and whoever says, “There is no deity other than God” protects his property and his life from me except according to what is rightfully due. His final reckoning is with God’?” Abu Bakr said: “By God, I shall fight against anyone who separates between prayer and zakat. Zakat is a duty on property. By God, if they withhold from me a rope they used to pay to God’s Messenger (peace be upon him) I would fight them for withholding it”. [Umar ibn al-Khattab said: “By God, when I realized that God had made Abu Bakr comfortable with fighting, I was certain that it is the right course to take”.’[102]

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَـمَّا تُوُفِّيَ رَسُولُ اللهِ صلى الله عليه وسلم وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ بْنُ الْخَطَّابِ لأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللهُ فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ وَحِسَابُهُ عَلَى اللهِ». فَقَالَ أَبُو بَكْرٍ: وَاللهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْـمَالِ وَاللهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. فَقَالَ عُـمَرُ بْنُ

الْـخَطَّابِ: فَوَاللهِ مَا هُـوَ إِلاَّ أَنْ رَأَيْتُ اللهَ عَزَّ وَجَلَّ قَدْ شَـرَحَ صَدْرَ أَبِي بَكْرٍ لِـلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ .

Text Explanation

102. Al-Khattabi makes very valid comments on the Arabs who disbelieved after the Prophet had passed away and Abu Bakr was chosen as leader of the Muslim state. It is very useful to quote these here:

> What needs to be mentioned at the outset is that the apostates were of two categories. The first included those who renounced the faith altogether and reverted to disbelief. These were the ones Abu Hurayrah refers to when he says: 'whoever disbelieved among the Arabs renounced Islam'. These were two groups: one comprised those who followed Musaylamah of the Hanifah tribe, believing his claim that he was a prophet, as well as those who followed Al-Aswad al-[Ansi from among the people of Yemen and other areas. The whole of this category denied the prophethood of Prophet Muhammad (peace be upon him) and alleged that others were prophets. Abu Bakr fought them until God killed Musaylamah at Yamamah and al-[Ansi at Sanaa, while their hosts were defeated and dispersed, and most of them perished. The other group included those who denied Islam altogether with all its laws and regulations, abandoning prayer, zakat and all other religious duties. They reverted to their pre-Islamic practices, so much so that there were only three mosques on earth where people prostrated themselves to God in worship. These were the mosques of Makkah, Madinah and the mosque of the [Abd al-Qays tribe in a village called Juwatha near Bahrain. Those people who adhered to their faith remained at

Juwatha, surrounded by hostile forces until God enabled the Muslims to subdue Yamamah.

The other category included those who separated zakat from prayer, acknowledging the duty of prayer but denied that of zakat and that they must pay it to the ruler of the Muslim state. In fact, these were in rebellion, but they were not called as such at the time, because they were helping the apostates. Hence, they were grouped together with them because apostasy was the more serious development. Fighting those who rise in rebellion against the state was documented during the reign of [Ali ibn Abi Talib, when they were distinguished from the unbelievers. Among those who withheld the payment of zakat were some who acknowledged the duty of zakat, but their leaders prevented them from paying it. The people of the tribe of Yarbu[may be cited as an example, and they collected their zakat and wanted to send it to Abu Bakr, but Malik ibn Nuwayrah prevented them and distributed their zakat among their own people. It is concerning these that the disagreement occurred, and hence [Umar was unsure about the decision to fight. Therefore, he raised the matter with Abu Bakr, putting his argument that relied on the Prophet's statement 'I am commanded to fight people unless they say "There is no deity other than God", and whoever says, "There is no deity other than God" protects his property and his life'. [Umar looked at the clearly apparent meaning of the Prophet's hadith without looking at the end or considering its conditions. Abu Bakr told him that the zakat is a duty related to money and property. He meant that it was an issue of protecting self and property, but this depended on the fulfilment of its conditions. A ruling that is conditional on the fulfilment of two duties does not apply when only one of the two conditions is fulfilled while the other is not. Abu Bakr then drew the analogy with prayer and compared zakat to it. The

point he made here confirms that the Prophet's companions were unanimous with regard to fighting anyone who denies the duty of prayer. Thus, the controversial issue was compared to one over which there was unanimity. In this disagreement we see that [Umar cites in support of his view the general meaning of the text, while Abu Bakr supports his view with analogy. This means that a general ruling may be made restricted on the basis of analogy. It also means that all the conditions and exceptions stated in relation to a single ruling must be fulfilled. Therefore, when [Umar realized that Abu Bakr's view was the correct one, he followed his lead to fight those people. This is the meaning of [Umar's words: 'When I realized that God had made Abu Bakr comfortable with fighting, I was certain that it is the right course to take'. He meant that he realized that Abu Bakr's argument was the right one, supported by the evidence he provided in text and meaning.

Some of the extremist Shia alleged that Abu Bakr was the first ruler to enslave Muslims. They claimed that those who withheld zakat thought themselves right because they interpreted a verse of the Qur'an as applicable only to the Prophet and not to anyone else. This is the verse which says: '*Take a portion of their money as charity, so that you may cleanse and purify them thereby; and pray for them: for your prayers are a source of comfort for them*'. (9: 103) They claimed that the text of this verse is restricted by conditions that cannot be met by anyone other than the Prophet. No one can cleanse, purify and pray for a charitable person in the same way as the Prophet could. Such a doubt is valid as an excuse for their attitude and they should never have been fought. They claimed that fighting them was an act of oppression.

Those that made such claims were people who had no share of faith. Their assets are nothing but falsehood and fabrication,

and their motive is to undermine the early Muslims. As we have explained, the apostates were of different categories. Some of them renounced the faith altogether and believed that Musaylamah or others were prophets. Others stopped prayers and zakat and denied all Islamic duties. It is such people that the Prophet's companions called unbelievers. Therefore, Abu Bakr ruled that their families could be enslaved. The majority of the Prophet's companions agreed with him. [Ali ibn Abi Talib took one of their women and she gave him his son known as Muhammad ibn al-Hanafiyyah. Before the generation of the Prophet's companions was over, they became unanimous in their ruling that an apostate may not be enslaved. Those of them who stopped the payment of zakat but continued to believe in the religion were rebels. They were not, as individuals or groups, called unbelievers, but apostasy was given to them as a label because they shared with the apostates the refusal to abide by certain requirements of the religion. Apostasy is a linguistic term. Whoever abandons something he has been engaged in, or committed to, is a revert from it. Those people abandoned obedience of God's commandments and withheld what was due from them. Therefore, the good praise of being religious and faithful was withheld from them and the ugly description of apostasy was attached to them because they shared certain things with the ones who were truly apostates.

They claimed that the above-quoted Qur'anic verse, starting with, 'Take a portion of their money as charity', applied only to the Prophet. In fact, the Qur'anic address is of three types:

i. A general address, as in '*Believers, when you are about to pray, wash your faces, and your hands and arms up to the elbows, and pass your wet hands lightly over your heads, and wash your feet up to the ankles*'. (5: 6) '*Believers,*

fasting is decreed for you as it was decreed for those before you, so that you may be God-fearing.' (2: 183)

ii. A special address to the Prophet unshared by anyone else. This is so distinguished from the other address by specific references, as in: '*At night, rise from your sleep to recite it in prayer, as an additional offering from you*'. (17: 79) '*This applies to you alone and not to other believers*.' (33: 50)

iii. An address directed at the Prophet but one that equally applies to everyone in his community, as in: '*Keep up prayer when the sun is on its decline, in the darkness of the night, and recite the Qur'an at dawn*'. (17: 78) '*Whenever you read the Qur'an, seek refuge with God from Satan, the accursed*.' (16: 98) '*When you are with the believers and about to lead them in prayer, let one group of them stand up with you*.' (4: 102)

This third type is not specific to the Prophet, but the entire Muslim community shares in it. The same applies to the verse starting with, 'Take a portion of their money as charity'. Therefore, whoever is in charge of the Muslim community after the Prophet must follow his lead and take zakat from them. The reason for making the address to the Prophet in the first instance is that he is the one who calls on people to believe in God and the one who explains what God wants of His servants. The Prophet's name is made first in the address so that the practice of religious orders should be as he shows in practice. In the same vein is the verse that says: '*Prophet! When you divorce women, divorce them with a view to their prescribed waiting period*'. (65: 1) The address starts with him personally as the Prophet, but the ruling is addressed to him and to all his community. An address may be made to him but applies to others only, as in: '*If you are*

in doubt concerning what We have bestowed on you from on high, ask those who read the Scriptures [revealed] before you. It is surely the truth that has come to you from your Lord. Do not, then, be among the doubters'. (10: 94) It is not possible that the Prophet entertained even the slightest doubt concerning what was revealed to him.

As for the cleansing, purification and prayer by the ruler to ones who pay zakat and charity, it is perfectly possible that anyone may attain to this grade through obedience of God and His Messenger. Every reward promised for a good deed during the Prophet's own lifetime remains valid and continues uninterrupted. It is recommended that the ruler and the zakat collector should pray to the zakat payer that God may grant him growth and blessing of his money and property. It is hoped that God will answer such prayer.

A question may be asked: On what basis do we consider those who have withheld zakat as rebels? Should a group of Muslims in the present day who deny that zakat is a binding duty and stop paying it be treated as people in rebellion? The answer is definitely in the negative. It is the unanimous verdict of all Muslims that whoever denies the duty of zakat in our own time is an unbeliever. The difference is that those early people who withheld zakat had excuses and circumstances that cannot apply in our time. One of these is that they were close to the time when Islam was being revealed and rulings could change through abrogation. Another reason is that they were unaware of Islam in full, particularly because they had only recently accepted Islam. Hence, they were confused and earned their excuse. Today, Islam is widely practised and all Muslims are aware of the binding duty of zakat. Indeed, this is known by all classes and the general public, and it is equally known to scholars and uneducated people. Therefore, no one may be excused on

account of an interpretation he makes. The same applies in the case of denying anything universally held by the Muslim community, provided that it is widely known, such as the five daily prayers, fasting during the month of Ramadan, taking a bath to remove the state of ceremonial impurity (*janabah*), the prohibition of adultery, intoxicants and incestuous marriage, etc. Only in the case of a newcomer to Islam, who does not know its details, denial may not mean disbelief. The same verdict given to those early rebels applies to him, and he remains a Muslim. In other matters, the unanimous verdict may be known only to the elite. This is the case of the prohibition of marriage to a woman and her aunt, paternal or maternal, at the same time, or that a murderer may not inherit his relative whom he murdered, or that a grandmother inherits one-sixth of the deceased's estate, etc. A person who denies any such ruling is not considered an unbeliever. He is excused on account that these rulings are not widely known to people.

The misunderstanding we have mentioned occurred because of the frequent omission in the way the case is reported by Abu Hurayrah. He did not intend to state the hadith in full or to explain how they became apostates. All he intended was to relate what happened between Abu Bakr and [Umar in this case and why they initially disagreed about the legitimacy of fighting them. It appears that Abu Hurayrah was not concerned with relating the full story, as he realized that his audience were familiar with it. That Abu Hurayrah's version is abridged is clear from the fact that [Abdullah ibn [Umar and Anas report the case in more detail.

Ibn [Umar's version includes: 'I am commanded to fight people unless they testify that there is no deity other than God and that Muhammad is God's Messenger, attend regularly to prayers and pay zakat. When they have done so they protect

themselves and their property except according to what is rightfully due. Their final reckoning is with God'. Anas's version runs as follows: 'I am commanded to fight people unless they testify that there is no deity other than God and that Muhammad is God's servant and Messenger, and face our *qiblah* in prayer, eat according to our way of slaughter and pray as we pray. When they have done this, their blood and property become forbidden to us except in accordance with what is rightfully due. They have what all Muslims have and they are committed to that to which all Muslims are committed'.

Transmission

Most of the transmitters mentioned in this hadith and the rest of this chapter have already been mentioned earlier and there is little information added about any of them except to point out where they occurred earlier.

[32–33]. (Dar al-Salam 0030) Abu al-Tahir, Harmalah ibn Yahya and Ahmad ibn [Isa narrated:[i] Ahmad said: Ibn Wahb narrated; while the other two said: Ibn Wahb reported. He said: Yunus reported to me; from Ibn Shihab who said: Sa[id ibn al-Musayyib narrated to me that Abu Hurayrah reported to him: 'God's Messenger said: "I am commanded to fight people until they say, 'There is no deity other than God', and whoever says, 'There is no deity other than God' protects his property and his life from me except according to what is rightfully due. His final reckoning is with God".'

وَحَدَّثَنَا أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ عِيسَى، قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَ قُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ، فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ».

[33–34]. (Dar al-Salam 0031) Ahmad ibn [Abdah al-Dabbi narrated: [Abd al-[Aziz (meaning al-Darawardi) reported; from al-[Ala' [H]. Also Umayyah ibn Bistam narrated [his text]; Yazid ibn Zuray[narrated; Rawh narrated; from al-[Ala' ibn [Abd al-Rahman ibn Ya[qub; from his father; from Abu Hurayrah; from God's Messenger who said: 'I am commanded to fight people unless they testify that there is no deity other than God, and believe in me and what I am delivering. When they have done that, they protect their lives and property from me, except according to what is rightfully due. Their final reckoning is with God'.[103]

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلاَءِ، ح وَحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَيُؤْمِنُوا

بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي
دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ».

103. The third version of this hadith, No. 33, and the evidence cited by Abu Bakr and [Umar's objections confirm that neither Abu Bakr nor [Umar had memorized from the Prophet what is reported by Ibn [Umar, Anas and Abu Hurayrah. It seems that those three learnt these additions, which they report on a different occasion. Had [Umar heard these he would not have expressed any objection, nor could he have cited the hadith as evidence, because when the addition is taken into account, the hadith provides a counter argument to the one he stated. Furthermore, had Abu Bakr heard these additions, he would have cited the same, and not have provided his evidence on the basis of analogy that restricts a general ruling, but God knows best.

The hadith says: 'I am commanded to fight people unless they say, "There is no deity other than God", and whoever says, "There is no deity other than God" protects his property and his life from me except according to what is rightfully due. His final reckoning is with God'. Al-Khattabi said: 'It is well known that this hadith refers to people who worship idols, but not the people of earlier revelations. The latter acknowledge that there is no deity other than God'. The final sentence, 'his final reckoning is with God', refers to what they may conceal, rather than what they do wrongly in public. The hadith thus means that whoever professes to accept Islam, but continues to be an unbeliever in reality, will be treated as he professes; this is agreed by the majority of scholars. However, Malik says that the repentance of a confirmed unbeliever is unacceptable. This is also reported to be said by Ahmad ibn Hanbal.

*Q*adi [Iyad mentioned this view, explaining it thus: 'That the protection of life and property applies to those who say, "there is no deity other than God", means that it is guaranteed to those who respond

positively and accept the faith. This is addressed to the Arab idolaters, other idolaters and all those who do not believe in God's oneness. Those were the first to be called upon to believe in Islam and the first to be fought. Others who acknowledge God's oneness do not gain protection of their lives and property by merely saying, "there is no deity other than God", because they have said and acknowledged this without accepting the faith. Hence, in another version of this hadith the Prophet adds, "and that I am God's Messenger, attend regularly to prayer and pay zakat".'

It is also imperative to believe in all that the Prophet has delivered, as stated in another version reported by Abu Hurayrah and mentioned in this book. It says: 'unless they testify that there is no deity other than God, and believe in me and what I am delivering', but God knows best.

Scholars of our school differ with regard to the acceptability of a confirmed unbeliever who denies Islamic legislation altogether. They express five different opinions, and the most accurate of these is that it is acceptable in all cases, because authentic hadiths express this unconditionally. The second view is that it is unacceptable and such a person must be killed. If his expressed repentance is genuine, his repentance will stand him in good stead in the life to come, and he will be in Heaven. The third view is that his repentance is accepted the first time, but if he reverts to denial, a second repentance is unacceptable. The fourth is that if he accepts Islam voluntarily, this is accepted, but if he does so because he is threatened with execution, it is not. The last view is that the repentance of such a person is unacceptable if he advocates his creed; otherwise it is acceptable; but God knows best.

In the hadith, Abu Bakr says: 'By God, I shall fight against anyone who separates between prayer and zakat'. This means he would fight anyone who obeys in respect of prayer and fulfils his duty, but denies the duty of zakat. The statement shows that it is perfectly permissible to state an oath, even though it is not in court. Moreover, if the oath is

needed to stress the importance of what is being said, or for similar purpose, then such an oath is not discouraged.

Abu Bakr then said: 'By God, if they withhold from me a rope they used to pay to God's Messenger (peace be upon him) I would fight them for withholding it'. The Arabic word used here is [*iqal*, which means a rope used to tie a camel's legs to restrict its movement. The same word is used in some of the versions of the hadith in al-Bukhari's S*a*hih, but in others the word is [*anaq*, which means a newly born female goat. Both are correct. It appears that Abu Bakr said the same sentence, using one of the two words first then using the other.

If we take the second version, a question arises about a newly born goat being paid in zakat, because in normal situations zakat is due on adult sheep and goats and what should be given belongs to the same category. A young goat is unacceptable. However, if all the flock are young and their mothers have died during the year, the young are liable to zakat when the zakat date of their perished mothers is due, whether any of the mothers remains alive or not. This is the correct and well-known view. Abu al-Qasim al-Anmati says that the young are not liable to zakat at the end of the mothers' year unless a number of the mothers, equal to the threshold of zakat, survive. Some of our scholars require that an unspecific number of the mothers should survive. This is a situation in which most of the mothers perish, then some goats are born and the zakat date arrives with the newly born ones and the survivors are liable to zakat, but God knows best.

When we take the first version, in which Abu Bakr uses the word [*iqal*, we should say that scholars of early and recent times expressed different views concerning its meaning. Some are of the view that [*iqal* means 'a year's zakat'. This is a well-known linguistic usage, and it is the view of al-Nasa'i, al-Nadr ibn Shumayl, Abu [Ubaydah, al-Mubarrad and other linguists, as well as a number of *fiqh* scholars. Holders of this view argue that this is proper linguistic usage, while a rope used to restrict a camel's movement is not acceptable in paying one's zakat

liability and cannot be challenged. Therefore, the hadith may not be understood in such terms. However, a large number of scrupulous scholars maintain that [*iqal* in Abu Bakr's statement means the rope with which a camel is tied. This is reported to be the view of Malik, Ibn Abi Dhi'b and others. It is the one chosen by many eminent scholars of recent times and the author of *al-Tahrir*, Imam Isma[il ibn Muhammad al-Taymi, who says:

> To say that the meaning of [*iqal* is the zakat due for a year is to impose a wrong meaning that is inconsistent with Arabic expression. The purpose here is to show strictness and give an exaggerated example, citing something too little to fight over. When we take the word to mean the entire yearly zakat, this meaning would not be given. I can compare this only to an arbitrary interpretation of the hadith quoting the Prophet as saying: 'May God curse a thief who steals an egg and has his hand cut off, or steals a rope and has his hand cut off'. Under this interpretation, the words *baydah* and h*abl* are given their other meanings, which are 'the iron helmet worn in war' and 'the rope used in a ship'. Each one of these is worth many dinars. Some scholars say that this is unacceptable to anyone who is well versed in language and Arabic expression. The context is not one speaking about stealing something worth much, so as to suggest stealing an iron helmet worth many dinars, or stealing a rope that the thief cannot carry. It is not normal in Arabic speech, or indeed in other languages, to say: 'Confound him. He exposed himself to flogging for taking a diamond necklace; or to severe punishment for a jar of musk'. What is normal in such way of expression is to say: 'May God curse him. He exposed himself to having his hand cut off for stealing a worn-out rope, or a ball of hair'. The less valued the object cited is the clearer the meaning. Therefore, the correct meaning of the word [*iqal* as used here is

> 'the rope to tie a camel with'. Abu Bakr did not mean the rope itself, but its value, because he intended to show great determination. Therefore, he said in the other version [*anaq* and in yet another version 'a goat with small jaws and chin'.

This view expressed by Imam Isma[il ibn Muhammad al-Taymi is the correct one without doubt. Scholars differ as to the intended meaning of Abu Bakr's assertion, 'If they withhold from me a rope...'. It is said that it means 'the value of such a rope'. This is clear and can easily apply to zakat levied on gold, silver, agricultural produce, metals and Zakat al-Fitr, as well as in some cases the zakat on livestock. In this last, a zakat payer may need to give an animal of a particular age, but happens not to have any of that age. He may then give a younger one and an amount of money, but he deducts from that money the price of a rope. Alternatively, his sheep may be young and he needs to pay one of them and it is worth the price of a rope, but he refuses to give it. There are many similar situations recorded in books of *fiqh*. I have mentioned this case to alert the reader to similar cases and to show that it is not difficult to imagine. I have seen many of those who labour hard in studying *Fiqh* saying that it is very difficult to imagine. They think—and probably some scholars of the early generations agree—that it is merely stated as an exaggeration, rather than anything practical. This is a gross error betraying ignorance. Al-Khattabi mentions that some scholars explained Abu Bakr's words as meaning 'If they withhold from me the zakat due on a rope', which is an item of merchandise. This is again a correct interpretation. It is also possible to understand it as withholding the actual rope, taking into account the views of scholars who allow giving items according to their value. This is acceptable according to one of the ways approved by Imam al-Shafi[i. He mentions three different ways of levying zakat on commercial goods: 1) Zakat should be in items, whether a rope or anything else, just like zakat on livestock is taken in kind; 2) Zakat is paid in currency of silver or gold equal to 2.5 per cent of

the total value of the commercial goods; 3) The zakat collector has a choice between taking goods or money. But God knows best.

Al-Khattabi says that some scholars maintain that the rope is taken with the animal that is given in zakat, because the owner must hand the animal over, and it is not fully held unless the rope to tie it with is also handed over. Al-Khattabi quotes ibn [A'ishah who said: 'When zakat collectors took the zakat on livestock, they used to take a rope to tie every two camels together by their necks, so that they would not go astray'. Abu [Ubayd said: 'The Prophet sent Muhammad ibn Maslamah to collect zakat, and he used to take with each two animals the ropes to tie each and the ones to tie each two together'. [Umar ibn al-Khattab used to take a rope with every animal given in zakat, but God knows best.

The hadith quotes [Umar ibn al-Khattab: 'By God, when I realized that God has made Abu Bakr comfortable with fighting, I was certain that it is the right course to take'. [Umar meant that he realized that Abu Bakr was determined to fight them, because God gave him the certainty at heart that he was right to do so. His words, 'I was certain that it is the right course', was based on the evidence he cited and the argument he made. [Umar thus had the certainty that the course of action Abu Bakr was taking was the right one. This does not mean that [Umar followed Abu Bakr's lead. A scholar qualified to exercise *ijtihad*, i.e. determine rulings on the basis of scholarly endeavour, may not follow the lead of a similarly qualified scholar. The Shia allege that [Umar agreed with Abu Bakr, merely following his lead. They made this allegation on the basis of their erroneous view that the imams are infallible. This betrays their clear ignorance, but God knows best.

[34–35]. (Dar al-Salam 0032) Abu Bakr ibn Abi Shaybah narrated:[i] Hafs ibn Ghiyath narrated; from al-A[mash; from Abu Sufyan; from Jabir and from Abu

Salih; from Abu Hurayrah. Both said: God's Messenger said: 'I am commanded to fight people ...' in the same wording as the hadith reported by Ibn al-Musayyib from Abu Hurayrah. [This is Hadith No. 32]. Also Abu Bakr ibn Abi Shaybah narrated:[ii] Waki[narrated [H]. And also Muhammad ibn al-Muthanna narrated: [Abd al-Rahman (meaning Ibn Mahdi) narrated and both of them said: Sufyan narrated; from Abu al-Zubayr; from Jabir: 'God's Messenger (peace be upon him) said: "I am commanded to fight people unless they say 'There is no deity other than God', and whoever says, 'There is no deity other than God' protects his property and his life from me except according to what is rightfully due. His final reckoning is with God". He then recited: "*Your task is only to exhort. You are not their overseer*".' (88: 21–22)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ». بِمِثْلِ حَدِيثِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، يَعْنِي ابْنَ مَهْدِيٍّ، قالاَ جَمِيعًا: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللهُ، فَإِذَا قَالُوا لاَ إِلَهَ إِلاَّ اللهُ عَصَمُوا مِنِّي

دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاّ بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللهِ» ثُمَّ *قَرَأَ: إِنَّمَا أَنْتَ مُذَكِّرٌ * لَسْتَ عَلَيْهِمْ بِمُسَيْطِرٍ

[35–36]. (Dar al-Salam 0033) Abu Ghassan al-Misma[i Malik ibn [Abd al-Wahid narrated:[i] [Abd al-Malik ibn al-Sabbah narrated; from Shu[bah; from Waqid ibn Muhammad ibn Zayd ibn [Abdullah ibn [Umar; from his father; from [Abdullah ibn [Umar who said: 'God's Messenger (peace be upon him) said: "I am commanded to fight people unless they testify that there is no deity other than God and that Muhammad is God's Messenger, attend regularly to prayer and pay zakat. If they do, they protect their life and property from me except according to what is rightfully due. Their final reckoning is with God".'

حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ».

[36–37]. (Dar al-Salam 0034) Suwayd ibn Sa[id and Ibn Abi [Umar narrated: Marwan (meaning al-Fazari) narrated; from Abu Malik; from

his father who said: ‘I heard God’s Messenger (peace be upon him) say: “Whoever says: ‘There is no deity other than God’ and disbelieves in whoever else is worshipped instead of Him, earns protection of his property and his life. His final reckoning is with God”.’

وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا مَرْوَانُ، - يَعْنِيَانِ الْفَزَارِيَّ - عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللَّهِ».

[37–38]. (Dar al-Salam 0035) Abu Bakr ibn Abi Shaybah narrated: Abu Khalid al-Ahmar narrated; [H]. Also Zuhayr ibn Harb narrated to me: Yazid ibn Harun narrated; both from Abu Malik; from his father that he heard the Prophet say: ‘Whoever says: “There is no deity other than God” ...’, adding the same hadith.[104]

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، ح وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، كِلاَهُمَا عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ وَحَّدَ اللَّهَ» ثُمَّ ذَكَرَ بِمِثْلِهِ.

Text Explanation

104. In one of these versions [hadith No. 33], the Prophet is quoted as saying: ‘I am commanded to fight people unless they testify that there is

no deity other than God, and believe in me and what I am delivering'. This version states in full what has been summed up in other versions that mention his only saying 'there is no deity other than God'. We have already explained this. This version clearly endorses the view of the most scrupulous scholars and the overwhelming majority of scholars of earlier and later generations that when a person firmly believes, without hesitation, in Islam, this is sufficient for him. He is a believer in God's oneness. He need not learn the proofs cited by theologians so as to base his knowledge of God on these proofs. This is contrary to those who make this a duty, and a condition that must be fulfilled by any person so that he is considered to belong to the community of Muslims. Such people claim that this is the only way to give a person the rights due to Muslims. This view is advanced by the majority of the Mu[tazilah and some of our theologians. This is clearly wrong. What is required is firm belief and it is already achieved. The Prophet only required belief in what he delivered, without adding any condition to know the evidence. Several hadiths entered in the two S*a*hih anthologies confirm this, and taken together, their basic points acquire the status of *mutawatir*, or recurrent, which is the highest degree of authenticity. They provide certainty of knowledge. We have already explained this rule at the beginning of the Book of Faith, but God knows best.

The hadith mentions that the Prophet then recited: '*Your task is only to exhort. You are not their overseer*'. (88: 21–22) At the time the Prophet was only commanded to remind people and exhort them to believe. The command to fight was given much later. Commentators say that 'your task is only to exhort' means that he was required only to admonish people. 'Overseer' means someone given authority over others. Some scholars say that it means 'one who has absolute power', or 'lord', but God knows best.

In its various versions, the hadith includes various aspects of information and rules, and I will briefly mention some of these:

- It gives the best evidence of Abu Bakr's bravery and that he excelled over everyone in both courage and knowledge. He stood firm in his determination to fight in this highly perilous situation and this was the greatest blessing God gave the Muslims after God's Messenger (peace be upon him). Abu Bakr used his profound insight and rational thinking to deduce what no one else had thought of. For this and other reasons, the people of the truth are unanimous in their view that he was the best person in the Muslim community. Scholars have written many books showing his superiority to everyone else. Among the best of these works is Abu al-Muzaffar Mansur ibn Muhammad al-Sam[ani al-Shafi[i's book *Fada'il al-Sahabah*.
- It is perfectly appropriate to raise objections to leaders and to discuss issues with them so as to arrive at the right view.
- The only condition to be a believer is to testify that there is no deity other than God and that Muhammad is God's Messenger, and believe in them and in all of the message delivered by Prophet Muhammad (peace be upon him). This is the sum of the Prophet's statement: 'I am commanded to fight people unless they testify that there is no deity other than God, and believe in me and what I am delivering'.
- Jihad is a duty.[i]
- Whoever testifies belief in God's oneness ensures the protection of his life and property, even if this be at the point of death.
- All rules apply to what is at the surface; knowledge of what is in people's hearts belongs to God and He determines the outcome.
- Analogy is appropriate and applicable.
- People who deny the duty of zakat, prayer or other clear duties of Islam should be fought, whether what they deny is little or much, because Abu Bakr said: 'If they withhold from me a rope ...'.[i]

- It is permissible to hold on to the general rule, as Abu Bakr said: 'Zakat is the duty on property'.
- People in rebellion should be fought.
- Zakat is liable on young goats, as they are attached to their mothers.
- The hadith shows that the Muslim community must determine the right rule in new events, referring these to the essential rules and principles. Scholars may discuss these and whoever ascertains that the argument made by another is right should adopt it.
- Scholars exercising scholarly endeavour in matters of detail should not label others as wrong when they differ with them.
- Unanimity is not achieved if only one of the people who are qualified is in disagreement. This is the correct and well known view, but some scholars of methodology (*u*su*l*) disagree on this point.
- Repentance by one who denies all Islamic principles and rules is acceptable. I have already explained differences between scholars on this point.

God knows best what is right. To Him belongs all praise, and from Him are all blessings and favours. From Him we derive success and to Him we pray to spare us error.

i. Related by al-Bukhari, 1399, 1457, 2946, 6924 and 7284; Abu Dawud, 1556 and 1557; al-Tirmidhi, 2607; al-Nasa'i, 2442, 3091–3 and 3980–3 and 3985.
i. Related by al-Nasa'i, 3090.
i. Related by al-Nasa'i, 3987; Ibn Majah, 3927.
ii. Related by al-Tirmidhi, 3341.
i. Related by al-Bukhari, 25.
i. Jihad is a duty in its broad sense, which is 'to strive for God's cause'. In its restricted sense of fighting, strict conditions apply. They differ according to situation and the nature of the fight and the enemy. Al-Nawawi lived eight centuries ago and the conditions that prevailed then are very different to those of the present day.

i. Again certain conditions apply here. If such denial constitutes rebellion against the authority of the Muslim state, then fighting them is appropriate. Where such denial can be sorted out through discussion and negotiations, there is no need to resort to fighting.

CHAPTER 10

EVIDENCE OF THE VALIDITY OF THE ACCEPTANCE OF ISLAM BY ONE WHO IS ABOUT TO DIE, AS LONG AS HE IS NOT IN THE THROES OF DEATH

The Abrogation of the Permissibility to Pray for Forgiveness for Idolaters; Evidence that those Who Die Idolaters will be in Hell, and Nothing can Save Them

[38–39]. (Dar al-Salam 0036) Harmalah ibn Yahya al-Tujibi narrated to me:[i] [Abdullah ibn Wahb reported: Yunus reported to me from Ibn Shihab. He said: Sa[id ibn al-Musayyib reported to me from his father who said: 'When Abu Talib was about to die, God's Messenger (peace be upon him) went to see him and found with him Abu Jahl and [Abdullah ibn Abi Umayyah ibn al-Mughirah. The Prophet said to him: "Uncle, say: 'There is no deity other than God', a word with which I testify for you before God". Abu Jahl and [Abdullah ibn Abi Umayyah said to him: "Abu Talib, will you abandon [Abd al-Muttalib's creed?" God's Messenger continued to offer him this and repeated what he said, but Abu Talib's last words to them was that he continued to follow [Abd al-

Muttalib's creed, refusing to say: "There is no deity other than God". The Prophet said: "By God, I shall pray for your forgiveness unless I am prohibited from doing so". God, the Mighty and Exalted, subsequently revealed: "*It is not for the Prophet and the believers to pray for the forgiveness of those who associate partners with God, even though they may be their close relatives, after it has become clear that they are destined for the blazing Fire*". (9: 113) As regards Abu Talib He revealed: "*Indeed, you cannot guide aright everyone whom you love. It is God who guides whom He wills. He knows best those who are guided aright*".' (28: 56)

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللهِ صلى الله عليه وسلم فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «يَا عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللهُ . كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ صلى الله عليه وسلم يَعْرِضُهَا عَلَيْهِ، وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَةَ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. وَأَبَى أَنْ يَقُولَ لاَ إِلَهَ إِلاَّ اللهُ. فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: « أَمَا وَاللهِ لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ ». فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: «مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ

آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ». وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم: « إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ».

[39–40]. (Dar al-Salam 0) Ishaq ibn Ibrahim and [Abd ibn Humayd narrated: [Abd al-Razzaq narrated; Ma[mar reported [H]. Hasan al-Hulwani and [Abd ibn Humayd narrated: Ya[qub (who is Ibn Ibrahim ibn Sa[d) narrated; my father narrated to me from Salih; both of whom from al-Zuhri with this chain of transmission. He stated the same hadith, but Salih's reporting ended with 'God, the Mighty and Exalted, subsequently revealed' without mentioning the two verses. He mentioned in his reporting: 'And they continued to repeat these words to him'. In Ma[mar's reporting, he replaced the last sentence with 'They continued to press him'.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ: حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ. غَيْرَ أَنَّ حَدِيثَ صَالِحٍ انْتَهَى عِنْدَ قَوْلِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ . وَلَمْ يَذْكُرِ الآيَتَيْنِ . وَقَالَ فِي حَدِيثِهِ وَيَعُودَانِ فِي تِلْكَ الْمَقَالَةِ . وَفِي حَدِيثِ مَعْمَرٍ مَكَانَ هَذِهِ الْكَلِمَةِ فَلَمْ يَزَالاَ بِهِ .

[40–41]. (Dar al-Salam 0037) Muhammad ibn [Abbad and Ibn Abi [Umar narrated: Marwan narrated; from Yazid (meaning Ibn Kaysan); from Abu Hazim; from Abu Hurayrah: 'God's Messenger (peace be upon him) said to his uncle just before he died: "Say: there is no deity other than God, and I will stand witness for you with it on the Day of Resurrection", but he refused. God then revealed the verse that says: "*Indeed, you cannot guide aright everyone whom you love*".' (28: 56)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم لِعَمِّهِ عِنْدَ الْمَوْتِ: «قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ». فَأَبَى، فَأَنْزَلَ اللَّهُ: «إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ» الآية.

[41–42]. (Dar al-Salam 0038) Muhammad ibn Hatim ibn Maymun narrated: Yahya ibn Sa[id narrated; Yazid ibn Kaysan narrated; from Abu Hazim al-Ashja[i; from Abu Hurayrah: 'God's Messenger said to his uncle: "Say: there is no deity other than God, and I will stand witness for you with it on the Day of Resurrection". He said: "If it were not for the Quraysh shaming me and saying that I said it out of fear, I would have delighted your heart with it". God then revealed: "*Indeed, you cannot guide aright*

everyone whom you love. It is God who guides whom He wills".' (28: 56)[105]

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَمِّهِ: «قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ». قَالَ: لَوْلاَ أَنْ تُعَيِّرَنِي قُرَيْشٌ، يَقُولُونَ إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْجَزَعُ، لأَقْرَرْتُ بِهَا عَيْنَكَ. فَأَنْزَلَ اللَّهُ: «إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ».

Text Explanation

105. The hadith states, 'when Abu Talib was about to die', which means that his death was approaching, with indications that his time was not far away. This means that it was before he was in the throes of death. Had he been in his final death throes, declaring his belief would be of no use. This is evidenced by the Qur'anic verse: '*Repentance shall not be accepted from those who indulge in their evil deeds and, when death comes to any of them, he says: "I now repent".*' (4: 18) The fact that Abu Talib was able to talk to the Prophet and to the Quraysh unbelievers confirms that he was not yet in those death throes. *Q*adi [Iyad says: 'I have seen some theologians commenting on this hadith and saying that when "he was about to die" means that he was in the throes of death. The Prophet hoped that if Abu Talib said "there is no deity other than God", then God's mercy might be granted to him through the blessings God bestows on the Prophet. This is undoubtedly wrong, as we have already stated'.

The hadith continues: 'God's Messenger continued to offer him this and repeated what he said'. Al-Nawawi said: This is how it occurs in all

original copies, meaning that the Prophet repeated his words to Abu Talib. *Q*adi [Iyad also confirms this but says that in one copy it appears that it was Abu Jahl and [Abdullah ibn Abi Umayyah who were the ones repeating their words to Abu Talib. *Q*adi [Iyad says that this was more likely.

The text of the hadith gives Abu Talib's last words in indirect speech, rather than a direct quotation. This is a fine approach. When one wishes to mention another person's impoliteness, it is much better to give the words in indirect speech.

'The Prophet said: "By God, I shall pray for your forgiveness unless I am prohibited from doing so".' This makes clear that it is permissible to say an oath without being called upon to make it. It indicates determination to do what is being stated. The Prophet said this to comfort his uncle. Abu Talib died in Makkah, sometime before the Prophet's migration to Madinah. Ibn Faris said: 'Abu Talib died when the Prophet's age was 49 years, eight months and eleven days. Khadijah, the Prophet's wife, passed away three days after Abu Talib'.

'God, the Mighty and Exalted, subsequently revealed: "*It is not for the Prophet and the believers to pray for the forgiveness of those who associate partners with God, even though they may be their close relatives*".' (9: 113) This means that it is not right for the believers to pray for the forgiveness of unbelievers. Some scholars maintain that this is a prohibition of praying for their forgiveness.

Commentators are unanimous that it was in reference to Abu Talib's case that the verse was revealed stating: '*Indeed, you cannot guide aright everyone whom you love. It is God who guides whom He wills. He knows best those who are guided aright*'. (28: 56) The verse, however, is general in import. It is only God who guides people aright or leaves them to go astray. Al-Farra' and other scholars said that the phrase 'everyone whom you love' may be understood in two ways. It means: everyone whom you love because they are close to you, or everyone whom you would love to be given guidance. Ibn [Abbas, Mujahid,

Muqatil and other scholars say that the sentence, 'He knows best those who are guided aright', refers to those whom God knows will follow His guidance, but God knows best.

In hadith No. 41, Abu Talib is quoted as saying to the Prophet: 'If it were not for the Quraysh shaming me and saying that I said it out of fear, I would have delighted your heart with it'. This statement is read in two ways, with different scholars giving preference to either of them. It may be read as 'out of weakness' instead of 'out of fear'. Both conditions can affect anyone who feels that death is approaching. Abu Talib said that he would have said it to delight the Prophet's heart, meaning he would have fulfilled his wish and given him satisfaction and pleasure.

Transmission

In this chapter we have the hadith speaking of Abu Talib's death, which is related by both al-Bukhari and Muslim in their S*a*hih anthologies, as reported by Sa[id ibn al-Musayyib from his father, from God's Messenger (peace be upon him). No one reported this hadith from al-Musayyib except his son Sa[id. This is stated by eminent scholars. This contradicts what is stated by al-Hakim Abu [Abdullah ibn al-Bayyi[that al-Bukhari and Muslim did not relate hadiths from anyone who is quoted by only one reporter. Perhaps he meant that this did not apply to the Prophet's companions who are quoted by only one reporter, but God knows best.

Most of the reporters in these hadiths have been already mentioned. Abu Talib's name is [Abd Manaf and Abu Jahl's is [Amr ibn Hisham. The chain of transmission includes Salih from al-Zuhri. This means Salih ibn Kaysan, who was older than al-Zuhri. In fact, Salih was ninety years of age when he started to learn from al-Zuhri, and he died after 140 AH, 756 CE. The chain of transmission features two interesting points: one is that of elders reporting from younger scholars, and the other is that the chain includes three from the Tabi[in generation reporting

from one another. The chains of transmission also mention Abu Hazim reporting from Abu Hurayrah. We have already mentioned that this one is called Salman, [Azzah's *mawl*a. The other Abu Hazim who reports from Sahl ibn Sa[d is called Salamah ibn Dinar.

i. Related by al-Bukhari, 1360, 3884, 4675, 4772 and 6681; al-Nasa'i, 2034.

CHAPTER 11

EVIDENCE CONFIRMING THAT WHOEVER DIES BELIEVING IN GOD'S ONENESS WILL CERTAINLY ENTER HEAVEN

[42–43]. (Dar al-Salam 0039) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb narrated: both from Isma[il ibn Ibrahim. Abu Bakr said: Ibn [Ulayyah narrated; from Khalid who said: Al-Walid ibn Muslim narrated to me; from Humran; from [Uthman who said: 'God's Messenger (peace be upon him) said: "Whoever dies knowing for certain that there is no deity other than God enters Heaven".'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا ابْنُ عُلَيَّةَ، - عَنْ خَالِدٍ، قَالَ حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم « مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لاَ إِلَهَ إِلاَّ اللهُ دَخَلَ الْجَنَّةَ » .

[000–000]. (Dar al-Salam 0040) Muhammad ibn Abu Bakr al-Muqaddami narrated to me: Bishr ibn al-Mufaddal narrated; Khalid al-Hadhdha' narrated; from al-Walid Abi Bishr who said: I heard Humran say: I

heard [Uthman say: I heard God's Messenger (peace be upon him) reporting exactly the same hadith.[106]

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، قَالَ سَمِعْتُ حُمْرَانَ، يَقُولُ سَمِعْتُ عُثْمَانَ، يَقُولُ سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ مِثْلَهُ سَوَاءً .

Overview

106. This chapter includes many hadiths, including the hadith of the next chapter reported by the Prophet's uncle, al-[Abbas ibn [Abd al-Muttalib: 'Whoever accepts God as his Lord, Islam as his faith and Muhammad as [God's] Messenger experiences the meaning of faith'. It should be clear that all people who follow the Prophet's Sunnah and those who follow the right course of old and later generations believe that whoever dies believing in God's oneness will certainly be in Heaven, whatever his or her situation may be. If a person is free of sin, such as a person who dies young, or one who is insane and such insanity continues into adulthood, and one who genuinely repents of his disbelief or other sinful actions and does not commit a sin after his repentance, as well as one who has not done so in the first place—all these go straight into Heaven. They do not go into Hell, even though they pass by it. We should take into account here the different views of scholars concerning what 'pass by' means. The correct meaning is the walk over *al-sir*at, which is a rope-like passage stretched over Hell. May God spare us all its ordeal and all evil. A person who has committed a major sin and died without repenting of it is left to God's will. He may, if He so wills, pardon him and admit him into Heaven straight away, putting him with the first category. On the other hand, God may punish

him as He wills, then take him into Heaven. No one who dies believing in God's oneness will remain in Hell forever, no matter how great his sins are. Likewise, no one who dies an unbeliever will ever be admitted into Heaven, no matter how great his good deeds are.

This is a comprehensive summary of the view of the people of the truth on this question. Evidence from the Qur'an, the Sunnah and the unanimity of scholars who are worthy of consideration is plentiful confirming this rule. There are plenty of texts supporting it providing complete certainty. Now that this rule is established, all hadiths in this chapter and elsewhere are understood in its light. If a hadith appears to suggest something different, it must be interpreted in the light of this rule so that religious texts remain consistent. We shall mention some of these in order to show how others should be understood, but God knows best.

We now move on to a discussion of the hadiths entered in this chapter, in the right order, speaking about their meaning, chains of transmission and text.

Text Explanation

In explaining the hadith and similar ones, *Q*adi [Iyad put together a fine piece of writing that contains many pearls of wisdom. I will summarize this here, adding whatever I may feel necessary. *Q*adi [Iyad said:

> People have differed with respect to a person who disobeys God but is a Muslim, having declared his belief in God's oneness and the Prophet's message. The Murji'ah said that sin will not harm him as he is a believer. The Khawarij said that sin puts him in peril and he becomes an unbeliever as a result. The Mu[tazilah said that a major sin causes such a person to be permanently in Hell, but he is neither a believer nor an unbeliever; he is a transgressor, or *fasiq*. The Ash[ariyyah said that he remains a

believer. If he is not pardoned, but punished, he will definitely be taken out of Hell and admitted into Heaven.

This hadith refutes the arguments of both the Khawarij and the Mu[tazilah. If the Murji'ah make their argument taking this hadith at face value, then we may say that such a person enters Heaven after having been forgiven his sins, or that he may be released from Hell through the Prophet's intercession and then admitted into Heaven. Thus, the Prophet's words 'enters Heaven' will mean that he enters it after having been punished. Such an explanation must be given because several texts mention that some of those who are guilty of disobedience of God are punished. Hence, it is important to give a proper explanation that ensures that religious texts do not appear to be mutually contradictory. Moreover, the Prophet says in this hadith describing the person he is referring to as 'knowing for certain'. This refutes the argument of some extremists from the Murji'ah, claiming that a person who makes the verbal declaration of belief in God's oneness and the Prophet's message enters Heaven, even though he might not have believed it at heart. Indeed, the Prophet qualifies this statement in another hadith, stating that such a person must 'entertain no doubt concerning these'. This confirms what we have just said.

The hadith may be cited by a person who says that mere mental knowledge is sufficient, without verbally making the declaration in its two parts, because the hadith only mentions knowledge. The Sunni view is that knowledge is interlinked with the verbal declaration, and neither one is sufficient without the other, except in the case of one who is prevented from making the verbal declaration because of speech impairment or because he dies before he is able to pronounce the declaration. Whoever holds a view that is at variance with the generally agreed one cannot base his argument on the wording of this

hadith, because it is explained in another hadith quoting the Prophet: 'Whoever says: there is no deity other than God, and whoever bears witness that there is no deity other than God and that I am God's Messenger'. This hadith and many similar ones differ in their wording but, according to scrupulous scholars, they mean the same. This hadith is given in this particular wording, but in another reported by Mu[adh: 'Whoever's last words are "there is no deity other than God" enters Heaven'. Another version quotes the Prophet: 'Whoever meets God associating no partner with Him enters Heaven'. He also said: 'Any person who bears witness that there is no deity other than God and that Muhammad is God's Messenger, God will make him immune from the Fire'. Similar versions are reported by [Ubadah ibn al-Samit and [Itban ibn Malik, but [Ubadah's version adds: 'Taking his deeds into account'. Abu Hurayrah quotes the Prophet: 'Anyone who meets God having declared these two, entertaining no doubt about them, shall enter Heaven even if he has committed adultery or theft'. Anas also quotes the Prophet: 'God forbids entry into the Fire by anyone who says "there is no deity other than God" in full sincerity to God'.

All these hadiths are entered by Muslim in his book. He reports that some scholars of early days, including Ibn al-Musayyib, maintained that this was before the revelation of duties detailing orders and prohibitions. Some of them say that these hadiths are stated in general terms and need explanation, and that they mean saying the word and acting on it, fulfilling its duties. This is the view of al-Hasan al-Basri. It is also said that this applies to the one who says 'there is no deity other than God' at the time of repentance from sin and dies believing in it. This is al-Bukhari's view.

All these explanations take the hadiths at face value. However, when the hadiths are placed in context, their meaning will be clear and unproblematic, as meticulous scholars explain. To start with, we say that all Sunni Muslims, starting with the goodly people of the earliest generations, scholars of Hadith, *fiqh* scholars and Ash[ari theologians agree that people who commit sins are subject to God's will. Everyone who dies a believer, having sincerely declared his heart's belief in God's oneness and Prophet Muhammad's message, will enter Heaven. If he has repented, or is free of sin, he enters Heaven by God's grace and is totally immune from the Fire. If we apply this meaning to the wordings describing such a person, it becomes very clear and this is the gist of the views expressed by al-Hasan and al-Bukhari. A person who mixes good deeds and bad ones, such as neglecting some of what God requires of him or committing what He has prohibited, is subject to God's will. No one can say that he is immune from the Fire or that he deserves entry into Heaven straight away. What is certain is that ultimately he will be in Heaven, but prior to this, he remains subject to God's will. God may punish him for his sins or extend His grace to him forgiving him his sins, as He determines in His absolute will.

These hadiths may be taken individually or taken in combination. Thus, what is meant by deserving Heaven is as we have already mentioned of the unanimity of the Sunni people that every believer in God's oneness will be in Heaven, either straight away with God's forgiveness or subsequent to his initial punishment. What is meant by immunity from the Fire is immunity from remaining in Hell forever. This is contrary to what the Khawarij and the Mu[tazilah say regarding both questions. It is also probable that the hadith that says: 'Whoever's last words are "there is no deity other than God"

> enters Heaven', states the specific case of those whose final words are these, even though they might have mixed good deeds with bad ones. That these were the person's last words becomes a special reason for granting them God's mercy and directly saving them from the Fire, despite what they have done of bad deeds. This is a special case that does not apply to others who mix their deeds but do not say 'there is no deity other than God' at the end of their lives. The same may be said concerning the hadith reported by [Ubadah mentioning those who enter Heaven through any gate they wish. This is the special situation of the one who says what the Prophet said and added to the declaration of belief in God's oneness and the Prophet's message the true nature of belief in God and His oneness. He is granted a reward that outweighs his sins and grants him God's forgiveness and mercy. Thus, such a person enters Heaven straight away, God willing, but God knows best.

This is what *Q*adi [Iyad said, and it is absolutely right. However, what he quoted from Ibn al-Musayyib and others is insupportable. The reporter of one of these hadiths is Abu Hurayrah, who adopted Islam late into its message. According to all sources, he became a Muslim in year 7, in which the Battle of Khaybar took place. Most Islamic legislations and most Islamic duties were already in place by that time. Prayer, fasting, zakat and other duties were all established. The same is the case of the pilgrimage, according to those scholars who mention that it was made a duty in year 5 or 6. Both views are weightier than the view that it became a duty in year 9, but God knows best.

Shaykh Abu [Amr ibn al-Salah gives a different interpretation of the statements that mention entry into Heaven through the mere declaration of God's oneness. He said: 'It is possible that some narrators gave a short statement due to their lack of accuracy. It could not be from God's Messenger (peace be upon him) because the full statement is

given in some versions'. Such an interpretation was given earlier. Ibn al-Salah further says: 'It is also possible that the Prophet confined himself to this statement when he addressed unbelievers who worshipped idols. Their belief in God's oneness must be accompanied with all that Islam requires. This applies if an unbeliever who does not accept God's oneness, such as an idolater or a believer in dualism, says, "there is no deity other than God", is considered a Muslim. We do not agree with some of our colleagues who say: "Whoever says, 'there is no deity other than God', is ruled to be a Muslim and he is then forced to accept all rulings". This means in effect that he is forced to make his acceptance of Islam complete. If he does not, he becomes like an apostate without having been considered a Muslim by his statement and in regard to what relates to the life to come. What we say regarding such a person is that he is a Muslim when he states God's oneness and what relates to the Hereafter applies to him', but God knows best.

Transmission

In the first chain of transmission, Muslim says: 'both from Isma[il ibn Ibrahim'. Then he says that in Abu Bakr's version 'Ibn [Ulayyah narrated; from Khalid who said: al-Walid ibn Muslim narrated to me; from Humran; from [Uthman who said: God's Messenger (peace be upon him) said: "Whoever dies knowing for certain that there is no deity other than God enters Heaven".' In fact Isma[il ibn Ibrahim is indeed Ibn [Ulayyah. However, Muslim states his chain of transmission in this way as a precaution. One of his two narrators mentioned him as 'Ibn [Ulayyah' and the other gave his name as Isma[il ibn Ibrahim. Therefore, Muslim stated both, rather than restricting himself to one version. [Ulayyah was Isma[il's mother and Isma[il disliked being referred to as Ibn [Ulayyah: we have already given enough information about him.

Khalid who is mentioned in this chain is Khalid ibn Mahran al-Hadhdha', as he is called in the second version. Al-Hadhdha' means 'the

shoemaker', and often Arabs were called by their trade or profession. However, scholars said: 'Khalid was never a shoemaker, but rather used to sit with shoemakers, and hence he acquired this nickname. This is the best-known explanation. However, Fahd ibn Hayyan suggested that a catchphrase in his speech earned him his nickname. Khalid is considered to belong to the Tabi[in generation.

Abu al-Walid ibn Muslim ibn Shihab al-[Anbari is also called Abu Bishr and he reported from a number of the Tabi[in. Some who do not give much attention to names may confuse him with al-Walid ibn Muslim al-Umawi, who lived in Damascus. He was called Abu al-[Abbas and was a companion of al-Awza[i. Such confusion does not happen with scholars. The two differ in their affiliation to tribe and town, and have different appellations. Furthermore, they lived at different times. The first lived much earlier, and was contemporary to the early teachers of the second. Moreover, the two are clearly distinguished by their scholarship. The second is higher and more eminent than the first. Scholars say that he and Isma[il ibn [Ayyash were the leading scholars in Syria, but al-Walid was a better scholar than Ibn [Ayyash, but God knows best. May He bestow mercy on them all.

Humran ibn Aban was a slave freed by [Uthman ibn [Affan. He was enslaved as a captive from [Ayn al-Tamr and ended with [Uthman. His appellation was Abu Yazid.

[43–44]. (Dar al-Salam 0041) Abu Bakr ibn al-Nadr ibn Abi al-Nadr narrated: Abu al-Nadr Hashim ibn al-Qasim narrated to me; [Ubaydillah al-Ashja[i narrated; from Malik ibn Mighwal; from Talhah ibn Musarrif; from Abu Salih; from Abu Hurayrah: **'We were with the Prophet (peace be upon him) on a journey when people's provisions were exhausted and the Prophet was considering the possibility of slaughtering some**

of their camels. [Umar said: “Messenger of God, you may wish to collect the little left of people’s provisions and pray to God to bless it”. He did so, and whoever had some wheat brought his wheat, and whoever had some dates brought his dates (Mujahid said: and whoever had date stones brought his stones). I asked: “What did they do with date stones?” He said: “They used to suck it and drink water”. The Prophet prayed over the food, and the people were able to fill up their sacks. He then said: “I bear witness that there is no deity other than God and that I am God’s Messenger. Anyone who meets God believing in these two, entertaining no doubt regarding them, shall enter Heaven”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، قَالَ حَدَّثَنِي أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عُبَيْدُ اللهِ الأَشْجَعِيُّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي مَسِيرٍ، قَالَ: فَنَفِدَتْ أَزْوَادُ الْقَوْمِ، قَالَ: حَتَّى هَمَّ بِنَحْرِ بَعْضِ حَمَائِلِهِمْ – قَالَ: فَقَالَ عُمَرُ يَا رَسُولَ اللهِ لَوْ جَمَعْتَ مَا بَقِيَ مِنْ أَزْوَادِ الْقَوْمِ فَدَعَوْتَ اللهَ عَلَيْهَا. قَالَ: فَفَعَلَ. قَالَ: فَجَاءَ ذُو الْبُرِّ بِبُرِّهِ وَذُو التَّمْرِ بِتَمْرِهِ. قَالَ: وَقَالَ مُجَاهِدٌ: وَذُو النَّوَاةِ بِنَوَاهُ. قُلْتُ وَمَا كَانُوا يَصْنَعُونَ بِالنَّوَى؟ قَالَ: كَانُوا يَمُصُّونَهُ وَيَشْرَبُونَ عَلَيْهِ الْمَاءَ. قَالَ: فَدَعَا عَلَيْهَا. قَالَ: حَتَّى مَلأَ الْقَوْمُ أَزْوِدَتَهُمْ. قَالَ: فَقَالَ عِنْدَ ذَلِكَ: « أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّي رَسُولُ اللهِ. لاَ يَلْقَى اللهَ بِهِمَا عَبْدٌ، غَيْرَ شَاكٍّ فِيهِمَا، إِلاَّ دَخَلَ الْجَنَّةَ» .

[44–45]. (Dar al-Salam 0042) Sahl ibn [Uthman and Abu Kurayb Muhammad ibn al-[Ala' narrated both from Abu Mu[awiyah. Abu Kurayb said: Abu Mu[awiyah narrated; from al-A[mash; from Abu Salih; from Abu Hurayrah or from Abu Sa[id (al-A[mash's doubt): 'At the time of the Tabuk Expedition, people suffered from extreme hunger. They said [to the Prophet]: "Messenger of God, you may wish to grant us permission to slaughter [some of] our camels so that we may eat and have some fat". The Prophet said: "Do that". [Umar came [to him] and said: "Messenger of God, if you do that, people will be short of mounts. But you may ask them to bring what they have left of food and then pray to God to bless it. God may bless it". The Prophet said: "I will". He called for a leather mat and spread it. He then asked them to bring whatever they had left of food. A man might bring a handful of corn, and another a handful of dates, and a third a piece of bread. There was a small amount of food on the mat. The Prophet prayed to God to bless it, then he said: "Take from it and fill your sacks". They did so, filling every sack the army had, and eating their fill. More was left over. The Prophet then said: "I bear witness that there is no deity other than God and that I am God's Messenger. Anyone who meets God believing in these two, entertaining no doubt regarding them, will never be denied entry into Heaven".'[107]

حد ّثَنَا سَهْلُ بْنُ عُثْمَانَ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَوْ عَنْ أَبِي سَعِيدٍ، شَكَّ الأَعْمَشُ. قَالَ لَمَّا كَانَ غَزْوَةُ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ . فَقَالُوا: يَا رَسُولَ اللهِ لَوْ أَذِنْتَ لَنَا فَنَحَرْنَا نَوَاضِحَنَا، فَأَكَلْنَا وَادَّهَنَّا . فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «افْعَلُوا». قَالَ: فَجَاءَ عُمَرُ فَقَالَ يَا رَسُولَ اللهِ، إِنْ فَعَلْتَ قَلَّ الظَّهْرُ. وَلَكِنِ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ، ثُمَّ ادْعُ اللهَ لَهُمْ عَلَيْهَا بِال ْبَرَكَةِ، لَعَلَّ اللهَ أَنْ يَجْعَلَ فِي ذَلِكَ. فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «نَعَمْ» . قَالَ فَدَعَا ب ِنِطَعٍ فَبَسَطَهُ ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ، فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَةٍ، وَيَجِيءُ الآخَرُ بَكَفِّ تَمْرٍ - قَالَ - وَيَجِيءُ الآخَرُ بِكِسْرَةٍ حَتَّى اجْتَمَعَ عَلَى النِّطَعِ مِنْ ذَلِكَ شَيْءٌ يَسِيرٌ . قَالَ فَدَعَا رَسُولُ اللهِ صلى الله عليه وسلم عَلَيْهِ بِالْبَرَكَةِ ثُمَّ قَالَ «خُذُوا فِي أَوْعِيَ تِكُمْ» . قَالَ فَأَخَذُوا فِي أَوْعِيَ تِهِمْ حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعَاءً إِلاَّ مَلأُوهُ - قَالَ - فَأَكَلُوا حَتَّى شَبِعُوا وَفَضَلَتْ فَضْلَةٌ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم «أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّي رَسُولُ اللهِ لاَ يَلْقَى اللهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فَيُحْجَبَ عَنِ الْجَنَّةِ» .

Text Explanation

107. The hadith mentions that the provisions of the army were exhausted and that ‘the Prophet was considering the possibility of slaughtering some of their camels’. The wording of the hadith makes clear that the consideration was to slaughter some of their male camels. What the Prophet was considering may be described as the lesser of two

evils so that the greater evil was avoided. It is a case of safeguarding the more important by sacrificing the less important.

[Umar came to the Prophet with a suggestion to put together whatever little of food there remained and to pray to God to bless it. This shows that it is perfectly appropriate for an inferior person to put a suggestion to a superior one, indicating what he thinks to serve people's interests. Thus, the superior is able to look into what is suggested and adopt this if he determines its usefulness.

In this version we have the statement 'Mujahid said: "and whoever had date stones brought his stones".' The scholar [Abd al-Ghani ibn Sa[id al-Misri said that the narrator who said this was Talhah ibn Musarrif, but God knows best.

The hadith shows that it is perfectly acceptable for a company of travellers to put their food together and eat of it, even though some of them will inevitably eat more than others. In fact, some of our scholars are of the opinion that this is recommended, or a Sunnah.

The meaning of the hadith is clearly apparent. However, it speaks of a great phenomenon of prophethood: namely, the Prophet's prayer to God to bless their food. The little that remained with the army was blessed and everyone was able to fill their sacks, in addition to what they had eaten and what remained. This event had many parallels during the Prophet's lifetime. Indeed, when the reports of these cases are put together, they are more than what is required for making a report a recurrent, or *mutawatir*, one. They provide the grounds for certainty of knowledge. Scholars have classified these and written several well-known books about them, but God knows best.

Hadith No. 44 defines the occasion when this event took place. It was during the expedition of Tabuk, which is a city in the far north of Arabia, close to Palestine and Jordan, which were at that time part of Syria.

When the Prophet's companions endured extreme hunger, they suggested they might slaughter some of their camels. They specified the

ones they normally used for carrying water, which were the weaker type of camels that were used domestically but were nevertheless taken with the army in emergencies.

It should be noted that the Prophet's companions put to him their suggestion using the most polite form of address. Hence, it is translated as 'you may wish to grant us permission'. It means: if you do this, it will serve a clear interest or it will be the right thing to do. This is far better than if they said: 'grant us permission' or 'permit us'.

Their suggestion was meant to provide the expedition with some food from the meat of the camels, but they also wanted to have some fat. The word they used here, *iddahanna*, literally means 'to apply some ointment or dressing', but it is obvious that they wanted to keep the fat so that they might use it with future meals.

The hadith shows that soldiers should never allow their mounts, which they use in battle, to perish or be lost without the permission of their commander. He, on his part, should not grant them such permission unless it serves clear interests, or he fears some obvious adversity if such permission were withheld, but God knows best.

[Umar said to the Prophet that if they slaughtered their camels they would be short of mounts. This makes clear that rulers, leaders and commanders may be given advice by their juniors, and that a junior person may give advice that is at variance with what the leader or commander has decided, if the junior sees a clear interest in his suggestion. He may also advise that the ruler or leader should cancel a previous order.

Transmission

The two chains of transmission of these two hadiths are among others questioned and considered defective by al-Daraqutni. He questioned the first chain of transmission because Abu Usamah and others differed from [Ubaydillah al-Ashja[i, reporting the hadith from Malik ibn

Mighwal, from Talhah, from Abu Salih, leaving it incomplete, i.e. *mursal*. The second is questioned because reporters from al-A[mash differed, and the hadith is also said to be reported from Abu Salih from Jabir, and al-A[mash was in doubt. Shaykh Abu [Amr ibn al-Salah said:

> The questioning of these two hadiths by al-Daraqutni, like most of his questioning of hadiths related by al-Bukhari and Muslim, is raised about their chains of transmission, but does not take their texts out of the area of authenticity. Abu Mas[ud Ibrahim ibn Muhammad of Damascus, who responded to al-Daraqutni's questioning of Muslim, said about this particular hadith: 'al-Ashja[i was reliable and excellent. If he improves on something in which others have been short of excellence his verdict is the one to uphold. Nevertheless, the hadith is confirmed by another version reported by al-A[mash with a complete chain of transmission quoting the Prophet (peace be upon him), and another reported by Yazid ibn Abi [Ubayd and Iyas ibn Salamah ibn al-Akwa[from Salamah'. This version is related by al-Bukhari from Salamah from God's Messenger (peace be upon him). Al-A[mash's doubt does not detract from the authenticity of the hadith, because his doubt concerns the identity of the Prophet's companion who reported the hadith. This is not a flaw to consider, because all the Prophet's companions are unblemished.

The two types of questioning raised by al-Daraqutni are not valid. The first one points out that in some reports the chain of transmission is left incomplete. As we stated in the Notes, when a hadith is reported by some reliable narrators with a complete chain of transmission and by others with an incomplete one, the hadith is graded on the basis of the version with a complete chain of transmission, whether the number of its transmitters is less than or equal to the version with an incomplete chain. The addition it provides is one by a reliable source. This is the

case here. It is as Abu Mas[ud of Damascus said: 'He improved on something in which others have fallen short of excellence'. The second questioning is raised because al-A[mash doubts which of the two companions of the Prophet reported the hadith. Scholars said that if a reporter says: 'this person or that person narrated to me', and both are reliable, the hadith is accepted by all. What is important is to report from someone who is reliable and mentioned by name. This is the case here. This rule is mentioned by al-Khatib al-Baghdadi in his book, *al-Kifayah*, and it is also stated by other scholars. The rule applies to reporters who were not among the Prophet's companions. It is even more true of the Prophet's companions, because all of them are reliable. Hence, specifying the identity of who of them narrated a hadith is not essential when it is certain that one of them did so, but God knows best.

[45–46]. (Dar al-Salam 0043) Dawud ibn Rushayd narrated:[i] al-Walid (meaning Ibn Muslim) narrated; from Ibn Jabir who said: [Umayr ibn Hani' narrated to me; Junadah ibn Abi Umayyah narrated to me; [Ubadah ibn al-Samit narrated: God's Messenger (peace be upon him) said: 'Whoever says that there is no deity other than God, the only God who has no partners, and that Muhammad is His servant and Messenger, and that Jesus is God's servant and the son of His woman servant and His word given to Mary and a spirit from Him, and that Heaven is true and the Fire is true, God will admit him into Heaven through any of its eight gates he chooses'.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنِ ابْنِ جَابِرٍ، قَالَ حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ، قَالَ حَدَّثَنِي

جُنَادَةُ بْنُ أَبِي أُمَيَّةَ، حَدَّثَنَا عُبَادَةُ بْنُ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَابْنُ أَمَتِهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ أَدْخَلَهُ اللَّهُ مِنْ أَىِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[46–000]. (Dar al-Salam 0044) Ahmad ibn Ibrahim al-Dawraqi narrated to me: Mubashshir ibn Isma[il narrated; from al-Awza[i, from [Umayr ibn Hani', with this chain of transmission, stating the same, except that he said: 'God will admit him into Heaven, taking his actions into account', but he did not mention 'through any of its gates he chooses'.[108]

وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ، عَنِ الأَوْزَاعِيِّ، عَنْ عُمَيْرِ بْنِ هَانِئٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ: «أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنْ عَمَلٍ». وَلَمْ يَذْكُرْ: «مِنْ أَىِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

Text Explanation

108. The hadith says: 'Whoever says that there is no deity other than God, the only God who has no partners, and that Muhammad is His servant and Messenger, and that Jesus is God's servant and the son of His woman servant and His word given to Mary and a spirit from Him, and that Heaven is true and the Fire is true, God will admit him into

Heaven through any of its eight gates he chooses'. This hadith is highly definitive and more comprehensive than most, if not all, the hadiths that speak of beliefs. The Prophet combines here all that is advocated by unbelievers of all types and creeds, despite their great divergence. In these short sentences the Prophet states all that takes them away from true faith. He calls Jesus (peace be upon him) God's word, because his creation took place by God's word, 'Be', without having a father, while the rest of mankind have fathers. Al-Harawi said: He was called 'word' because his creation was through a word and he was described by it, as rain is called 'mercy'. In the Qur'an, God mentions that Jesus was 'a spirit from Him' which means a mercy from Him. Ibn [Arafah said: 'It means that he was not created through a father, but through a spirit breathed into his mother'. Other scholars said: 'a spirit from Him' means that it is created by Him, and the description 'from Him' makes it more honourable, as in the expressions, 'God's she-camel' and 'God's house'. Otherwise, the entire universe belongs to Him and is created by Him, but God knows best.

In the second version of this hadith we have the statement, 'God will admit him into Heaven, taking his actions into account'. This is taken to mean that he will go to Heaven in general terms. If such a person has committed major sins, he is subject to God's will. If he is punished, he will ultimately be in Heaven. We have already quoted what *Q*adi [Iyad and others said in this connection, and the different views in this respect.

Transmission

Al-Walid ibn Muslim was from Damascus and a colleague of al-Awza[i, a highly eminent *fiqh* scholar. In the chain of transmission, only his first name is mentioned but an addition is given to identify him as Ibn Muslim. We have already mentioned the reason for this on several occasions. It is an aspect of Muslim's meticulous accuracy. The reporter from al-Walid, who was Dawud, mentioned al-Walid by his first name

only, and Muslim wanted to keep his reporting intact, but also to identify al-Walid more clearly, so he gave the rest of his name as his own addition.

Ibn Jabir was an eminent scholar from Damascus and his full name was [Abd al-Rahman ibn Yazid ibn Jabir. Junadah and his father, Abu Umayyah, whose name was Kabir, were both companions of the Prophet, according to the majority of scholars. Al-Nasa'i reports a hadith from Junadah on the subject of fasting on Fridays, which states that he and seven others went to see the Prophet when they were fasting. He reported other hadiths which clearly confirm his status as a companion of the Prophet. In his book *Tarikh Misr*, i.e. 'The History of Egypt', Abu Sa[id ibn Yunus says that Junadah, a Prophet's companion, participated in the conquest of Egypt. Others also say the same, but most of his reported hadiths quote other companions of the Prophet.[i] Muhammad ibn Sa[d, al-Waqidi's scribe, quotes Ibn [Abdullah al-[Ujali who says that Junadah was one of the distinguished figures among the Tabi[in. Junadah's appellation was Abu [Abdullah. He participated in military expeditions, but God knows best. This chain of transmission consists totally of Syrian reporters with the exception of Dawud ibn Rushayd, who was from Khuwarizm and lived in Baghdad.

[47–47]. (Dar al-Salam 0045) Qutaybah ibn Sa[id narrated:[i] Layth narrated; from Ibn [Ajlan; from Muhammad ibn Yahya ibn Habban; from Ibn Muhayriz; from al-Sunabihi; from [Ubadah ibn al-Samit. He said: 'I entered his place as death was approaching him, and I wept. He said: "Hold on. Why do you cry? By God, if I am a martyr, I will testify for you; and if I am granted intercession, I will intercede for you; and if I can I will do what will be of benefit to you". He then said: "By God, I have

narrated to you every hadith I heard from God's Messenger (peace be upon him) which would benefit you, with the exception of one hadith. Now that I am approaching death, I shall narrate it to you. I heard God's Messenger (peace be upon him) say: 'Whoever bears witness that there is no deity other than God and that Muhammad is God's Messenger, God shall prohibit the Fire from touching him'".'[109]

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ، فَبَكَيْتُ، فَقَالَ: مَهْلاً لِمَ تَبْكِي؟ فَوَاللَّهِ لَئِنِ اسْتُشْهِدْتُ لأَشْهَدَنَّ لَكَ، وَلَئِنْ شُفِّعْتُ لأَشْفَعَنَّ لَكَ، وَلَئِنِ اسْتَطَعْتُ لأَنْفَعَنَّكَ. ثُمَّ قَالَ: وَاللَّهِ مَا مِنْ حَدِيثٍ سَمِعْتُهُ

مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَكُمْ فِيهِ خَيْرٌ إِلاَّ حَدَّثْتُكُمُوهُ، إِلاَّ حَدِيثًا وَاحِدًا، وَسَوْفَ أُحَدِّثُكُمُوهُ الْيَوْمَ وَقَدْ أُحِيطَ بِنَفْسِي. سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

Text Explanation

109. The hadith begins with 'from al-Sunabihi; from [Ubadah ibn al-Samit. He said: "I entered his place ..."'. This is a fine way of expression, one that is used frequently. What it means is that al-Sunabihi reported a

hadith he heard from [Ubadah ibn al-Samit in which al-Sunabihi said: 'I entered his place ...'. A similar case is a hadith that we will soon be reporting in this Book of Faith, in which Muslim says: 'Yahya ibn Yahya narrated; Hushaym reported, from Salih ibn Salih, from al-Sha[bi. He said: "I saw a man who asked al-Sha[bi".' This is of the same type we are discussing. It means: 'Hushaym said: Salih reported to me a hadith from al-Sha[bi in which Salih said: "I saw a man who asked al-Sha[bi".' Similar cases are plentiful and we will point out many of them as they occur, God willing.

In this hadith [Ubadah says to his visitor: 'I have narrated to you every hadith I heard from God's Messenger (peace be upon him) which would benefit you, with the exception of one hadith'. *Q*adi [Iyad said: 'This shows that it is perfectly appropriate to withhold information when some negative effect is feared, or that it may bring about some trouble, or if some people's minds are unable to tolerate it. This obviously applies to what does not require any action and does not define something of the essence of Islamic law. This was often done by the Prophet's companions who did not report hadiths that did not state any required action and were not necessary, or hadiths that may not be properly understood by uneducated people, or something that could bring about some adverse effect to the one who said it or to the one who listened to it. Examples of what was withheld were hadiths that related to the hypocrites, or to governance, or that specifically mentioned some people in unflattering terms, or ones that criticized others, but God knows best.

[Ubadah, the Prophet's companion, says to his visitor: 'Now that I am approaching death, I shall narrate it to you'. He realizes that his time is up and that there is no way he could recover, unless God wills it so.

Imam al-Nawawi does not mention anything here about the rest of the hadith, because this has been covered earlier and more will be said presently.

Ibn [Ajlan was Imam Abu [Abdullah Muhammad ibn [Ajlan of Madinah, who was a *mawl*a, i.e. former slave, of Fatimah bint al-Walid ibn [Utbah ibn Rabi[ah. According to Abu Nu[aym, he was a devout scholar of *fiqh*, teaching in his circle in the Prophet's Mosque, where he used to issue fatwas. He was one of the Tabi[in as he met Anas and Abu al-Tufayl, the Prophet's companions. He reported from Anas and also from a number of the Tabi[in. In his book *al-Kun*a, or 'The Appellations', al-Hakim Abu Ahmad mentions that Muhammad ibn [Ajlan belonged to the Tabi[in, but he did not consider him to be a good memorizer, though other scholars graded him as reliable. Muslim mentions him here by way of endorsement. It is said that Muslim did not report anything from him as the main hadith, but God knows best.

Muhammad ibn Yahya ibn Habban belonged to the Tabi[in generation, and he heard hadith narrations from Anas ibn Malik. Ibn Muhayriz's full name is [Abdullah ibn Muhayriz ibn Junadah ibn Wahb, from the Jumah branch of the Quraysh, and he lived in Makkah. His appellation was Abu [Abdullah and he belonged to the Tabi[in. He was an eminent scholar and he heard hadith narrations from a number of the Prophet's companions including [Ubadah ibn al-Samit, Abu Mahdhurah and Abu Sa[id al-Khudri. He moved to Jerusalem. Al-Awza[i said: 'Whoever wishes to have someone to follow should follow Ibn Muhayriz because God will not leave a community to go astray if it includes someone like Ibn Muhayriz. After Ibn Muhayriz's death, Raja' ibn Haywah said: 'I used to think that the fact that Ibn Muhayriz was alive ensured safety for people on earth'.

Al-Sunabihi's full name is Abu [Abdullah [Abd al-Rahman ibn [Usaylah al-Muradi, a distinguished figure of the Tabi[in generation. He travelled to Madinah to meet the Prophet but the Prophet passed away when al-Sunabihi was at al-Juhfah, five or six days travel from Madinah. He met Abu Bakr and a large number of the Prophet's companions and

listened to them. Anyone who is not a hadith scholar may confuse him with al-Sunabih ibn al-A[sar who was a companion of the Prophet.

This chain of transmission is distinguished by the fact that it includes four of the Tabi[in reporting from each other. They are Ibn [Ajlan, Ibn Habban, Ibn Muhayriz and al-Sunabihi, but God knows best.

[48–48]. (Dar al-Salam 0046) Haddab ibn Khalid al-Azdi narrated:[i] Hammam narrated; Qatadah narrated; Anas ibn Malik narrated; from Mu[adh ibn Jabal who said: 'I was riding behind the Prophet and between us there was nothing except the back of the saddle. He said: "Mu[adh ibn Jabal!" I said: "At your service, Messenger of God". He travelled for a while, then said: "Mu[adh ibn Jabal!" I said: "At your service, Messenger of God". He travelled for a while, then said: "Mu[adh ibn Jabal!" I said: "At your service, Messenger of God". He said: "Do you know what people owe to God by right?" I said: "God and His Messenger know best". He said: "His right which people owe to Him is that they must worship Him alone and associate no partners with Him". He travelled for a while, then said: "Mu[adh ibn Jabal!" I said: "At your service, Messenger of God". He said: "Do you know what right God grants to people if they do that?" I said: "God and His Messenger know best". He said: "That He does not punish them".'[110]

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ كُنْتُ رِدْفَ النَّبِيِّ صلى الله عليه وسلم، لَيْسَ بَيْنِي وَبَيْنَهُ إِلاَّ مُؤْخِرَةُ

الرَّحْلِ، فَقَالَ: «يَا مُعَاذَ بْنَ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ . ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ « يَا مُعَاذَ بْنَ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةَ ثُمَّ قَالَ: «يَا مُعَاذَ بْنَ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ. قَالَ: «هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ؟» . قَالَ: قُلْتُ اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا» .ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذَ بْنَ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ. قَالَ: «هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ». قَالَ: قُلْتُ اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لاَ يُعَذِّبَهُمْ».

Text Explanation

110. Mu[adh describes the occasion when he was riding behind the Prophet on his mount. He does not mention what sort of mount in this particular version, but he describes his proximity to the Prophet, stating that there was nothing between them except the back of the saddle. The Prophet calls him by his full name three times, and each time Mu[adh readily responds. In Arabic, he uses a commonly used formula expressing readiness to listen and to do whatever he might be bidden.

The fact that the Prophet calls him by name three times is such as to emphasize the importance of what he is going to tell him so that Mu[adh will be fully alert when he does tell him. It is confirmed that the Prophet used to repeat what he told his companions three times for the

same reason of alerting them and focusing their attention. The Prophet asks Mu[adh about what people owe to God by right and what is their right when they have fulfilled their commitment. *Al-Tahrir*'s author, Isma[il ibn Muhammad al-Taymi, says: 'The word "right" or "truth" (h*aqq*) refers to whatever is actually there, in existence, or what will inevitably take place. God, the Mighty and Exalted, is the Truth that exists before time and forever. Death, the Last Hour, Heaven and Hell are all true because they will inevitably take place. When something true is described as right, it means that this thing is definitely there or will happen without any doubt. The same applies to right that is required of a person. It admits no hesitation. God's right from people refers to what is owed to Him and they must do. People's right from God means that it will inevitably take place'.

Other scholars say that the hadith mentions people's right from God by way of specifying a correlative of His right from them. It may be just like one person saying to another: 'Your right is my duty', and he means that he will definitely fulfil it. In the same way the term 'right' is used by the Prophet in his hadith: 'It is a right owed by every Muslim that he should take a bath every seven days', but God knows best.

In defining God's right, the Prophet says: 'They must worship Him alone and associate no partners with Him'. We explained this towards the end of the first chapter of the Book of Faith, and also explained how these two terms are combined, but God knows best.

Transmission

The chain of transmission of this hadith starts with Haddab ibn Khalid. He is also known as Hudbah. Muslim mentions him several times in his book, sometimes as Haddab and sometimes as Hudbah. Scholars agree that one of these two was his name and the other a nickname, but they differed as to which was which. Abu al-Fadl al-Falaki mentioned that he disliked being called Hudbah. Al-Bukhari mentions him in his *al-Tarikh*

as Hudbah ibn Khalid, without mentioning him as Haddab, which suggests that al-Bukhari was of the view that his name was Hudbah. Al-Bukhari should know better than others because Hudbah [or Haddab] was the teacher of both al-Bukhari and Muslim, may God bestow mercy on them all.

[49–49]. (Dar al-Salam 0047) Abu Bakr ibn Abi Shaybah narrated:[i] Abu al-Ahwas Sallam ibn Sulaym narrated; from Abu Ishaq; from [Amr ibn Maymun; from Mu[adh ibn Jabal who said: 'I was behind the Prophet riding a donkey called [Ufayr. He said to me: "Mu[adh, do you know what people owe to God by right, and what right is due to them from God?" I said: "God and His Messenger know best". He said: "The right people owe to God is that they must worship Him associating no partners with Him, and the right due to people from God is that He shall not punish whoever does not associate partners with Him". I said: "Messenger of God, may I tell people so that they will rejoice". He said: "Do not tell them, for then they will slacken".'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، سَلاَّمُ بْنُ سُلَيْمٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: كُنْتُ رِدْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ. قَالَ: فَقَالَ: «يَا مُعَاذُ، تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟». قَالَ: قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ وَلاَ يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ

الْعِبَادِ عَلَى اللهِ عَزَّ وَجَلَّ أَنْ لاَ يُعَذِّبَ مَنْ لاَ يُشْرِكُ بِهِ شَيْئًا». قَالَ: قُلْتُ يَا رَسُولَ اللهِ أَفَلاَ أُبَشِّرُ النَّاسَ؟ قَالَ: «لاَ تُبَشِّرْهُمْ فَيَتَّكِلُوا».

[50–50]. (Dar al-Salam 0048) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:[i] Ibn al-Muthanna said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Abu Hasin and al-Ash[ath ibn Sulaym that they heard al-Aswad ibn Hilal; from Mu[adh ibn Jabal: 'God's Messenger (peace be upon him) said: "Mu[adh, do you know what people owe to God by right?" [Mu[adh] said: "God and His Messenger know best". He said: "That God is worshipped alone with no partners associated with Him. Do you know what right they have from Him if they do that?" [Mu[adh] said: "God and His Messenger know best". He said: "That He will not punish them".'

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ، وَالأَشْعَثِ بْنِ سُلَيْمٍ، أَنَّهُمَا سَمِعَا الأَسْوَدَ بْنَ هِلاَلٍ، يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ؟». قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ يُعْبَدَ اللهُ وَلاَ يُشْرَكَ بِهِ شَيْءٌ. قَالَ: أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذَلِكَ؟». فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لاَ يُعَذِّبَهُمْ».

[51–51]. Al-Qasim ibn Zakariyya' narrated: Husayn narrated; from Za'idah; from Abu Hasin; from al-Aswad ibn Hilal who said: 'I heard Mu[adh say: "God's Messenger called me and I responded. He said: Do you know what people owe to God by right?" He said a hadith similar to theirs'.[111]

حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنِ الأَسْوَدِ بْنِ هِلاَلٍ، قَالَ سَمِعْتُ مُعَاذًا، يَقُولُ: دَعَانِي رَسُولُ اللهِ صلى الله عليه وسلم فَأَجَبْتُهُ فَقَالَ: «هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى النَّاسِ؟». نَحْوَ حَدِيثِهِمْ.

Text Explanation

111. In hadith No. 49, Mu[adh mentions that he was riding behind the Prophet on a donkey named [Ufayr. It is said that this was the Prophet's own donkey and that it died during the Farewell Pilgrimage. Shaykh Abu [Amr ibn al-Salah said: 'This hadith supposes that this was another occasion, because in the earlier hadith Mu[adh says that nothing was between him and the Prophet except the back of the saddle. The type of saddle mentioned in the hadith is exclusive to camels and never used on donkeys'. Imam al-Nawawi comments that the two hadiths may be understood to refer to the same occasion. Mu[adh's words that nothing was between them except the back of the saddle would mean then 'the measure of the back of the saddle' to indicate their closeness.

In hadith No. 50, God's right is stated as: 'That God is worshipped alone and no partners associated with Him'. It is thus stated in the passive voice. Shaykh Abu [Amr ibn al-Salah suggests three other ways

of reading it: 1) That he worships God alone associating no partners with Him; 2) That you worship God alone and associate no partners with Him; and 3) That God is worshipped alone with none associated with Him.[i] He says that the first is the best and clearest. He adds that since this version of the hadith does not specify any of these, it is right that anyone reporting this hadith should say all three, so that he has definitely quoted the Prophet as he stated the hadith, but God knows best. Imam al-Nawawi adds: 'What we have stated at the beginning is correct according to the way it is reported and to its meaning, but God knows best'.

In the last version of Mu[adh's hadith, Muslim says: 'He said a hadith similar to theirs'. This means that al-Qasim ibn Zakariyya', Muslim's teacher, in this fourth version narrated the hadith in similar terms to Muslim's other four teachers who stated the earlier three versions. These four are Haddab, Abu Bakr ibn Abi Shaybah, Muhammad ibn Muthanna and Ibn Bashshar.

Transmission

Abu Hasin's name is [Asim, and we spoke about him earlier. Husayn mentioned in the last version was Husayn ibn [Ali al-Ju[afi. He is quoted several times in the book, reporting from Za'idah as is the case here.

[52[i]–52]. (Dar al-Salam 0050) Zuhayr ibn Harb narrated to me: [Umar ibn Yunus al-Hanafi narrated; [Ikrimah ibn [Ammar narrated; Abu Kathir narrated to me; Abu Hurayrah narrated to me: 'We were sitting in circle around God's Messenger (peace be upon him) and with us were Abu Bakr, [Umar and several others. God's Messenger left us and was gone a long

time. We feared that he might be separated from us and became worried and stood up. I was the first to stand and I went to look for God's Messenger. I came to a farm that belonged to al-Najjar clan of the Ansar. I walked around it looking for a gate, but I found none. I saw a small stream coming off a well outside and going into a farm. I shrank myself as a fox does and entered. I saw God's Messenger and he said: "Abu Hurayrah?" I said: "Yes, Messenger of God". He said: "What brings you?" I said: "You were with us and then you left us and were gone a long while. We feared that you might have been separated from us and we were worried. I was the first to come looking for you. I reached this farm and shrank myself like a fox to enter. People are coming behind me". The Prophet gave me his sandals and said: "Abu Hurayrah! Take these sandals of mine and whoever you see behind this farm declaring that there is no deity other than God, with full certainty at heart, tell him that he will be in Heaven".

'The first person I met was [Umar. He asked me: "What are these sandals, Abu Hurayrah?" I said: "These are God's Messenger's sandals. He gave them to me [as a token] so that whoever I meet declaring that there is no deity other than God, with full certainty at heart, I will tell him that he will be in Heaven". [Umar struck me on the chest with his hand and I fell to the ground on my bottom. He said:

“Go back, Abu Hurayrah”. I went back to God’s Messenger and I was almost in tears. [Umar followed right behind me. God’s Messenger asked: “What is wrong, Abu Hurayrah?” I said: “I saw [Umar and I gave him the message you sent me with. He hit me on my chest and I fell to the ground on my bottom and he told me to come back to you.” God’s Messenger said to him: “[Umar, what made you do that?” He said: “Messenger of God, may my parents be sacrificed for you. Did you send Abu Hurayrah with your sandals to tell anyone he meets declaring that there is no deity other than God, with full certainty at heart, that he will be in Heaven?” The Prophet said: “Yes”. He said: “Do not do it. I fear that people will rely on this. Let them work hard for it”. God’s Messenger said: “Let them”.’[112]

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ حَدَّثَنِي أَبُو كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ: كُنَّا قُعُودًا حَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم، مَعَنَا أَبُو بَكْرٍ وَعُمَرُ فِي نَفَرٍ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ بَيْنِ أَظْهُرِنَا، فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا، وَفَزِعْنَا فَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ فَخَرَجْتُ أَبْتَغِي رَسُولَ اللَّهِ صلى الله عليه وسلم، حَتَّى أَتَيْتُ حَائِطًا لِلأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَابًا فَلَمْ أَجِدْ فَإِذَا رَبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ

بِئْرٍ خَارِجَةٍ. (وَالرَّبِيعُ الْجَدْوَلُ) فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، فَدَخَلْتُ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم فَقَالَ: «أَبُو هُرَيْرَةَ؟» . فَقُلْتُ نَعَمْ يَا رَسُولَ اللهِ. قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: كُنْتَ بَيْنَ أَظْهُرِنَا فَقُمْتَ فَأَبْطَأْتَ عَلَيْنَا فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا فَفَزِعْنَا فَكُنْتُ أَوَّلَ مَنْ فَزِعَ فَأَتَيْتُ هَذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهَؤُلاَءِ النَّاسُ وَرَائِي. فَقَالَ: «يَا أَبَا هُرَيْرَةَ،» وَأَعْطَانِي نَعْلَيْهِ قَالَ: «اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ، فَمَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، مُسْتَيْقِنًا بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ». فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرُ، فَقَالَ مَا هَاتَانِ النَّعْلاَنِ يَا أَبَا هُرَيْرَةَ؟ فَقُلْتُ: هَاتَانِ نَعْلاَ رَسُولِ اللهِ صلى الله عليه وسلم بَعَثَنِي بِهِمَا، مَنْ لَقِيتُ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ بَشَّرْتُهُ بِالْجَنَّةِ. فَضَرَبَ عُمَرُ بِيَدِهِ بَيْنَ ثَدْيَيَّ فَخَرَرْتُ لِاِسْتِي، فَقَالَ ارْجِعْ يَا أَبَا هُرَيْرَةَ. فَرَجَعْتُ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، فَأَجْهَشْتُ بُكَاءً. وَرَكِبَنِي عُمَرُ، فَإِذَا هُوَ عَلَى أَثَرِي. فَقَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: «مَا لَكَ يَا أَبَا هُرَيْرَةَ؟» قُلْتُ لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثْتَنِي بِهِ، فَضَرَبَ بَيْنَ ثَدْيَيَّ ضَرْبَةً خَرَرْتُ لِاِسْتِي قَالَ ارْجِعْ. فَقَالَ لَهُ رَسُولُ اللهِ صلى الله عليه وسلم: «يَا عُمَرُ، مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟» قَالَ: يَا رَسُولَ اللهِ بِأَبِي أَنْتَ وَأُمِّي، أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ بَشَّرَهُ بِالْجَنَّةِ. قَالَ: «نَعَمْ». قَالَ: فَلاَ تَفْعَلْ فَإِنِّي أَخْشَى أَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا، فَخَلِّهِمْ يَعْمَلُونَ. قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «فَخَلِّهِمْ».

Text Explanation

112. The first point mentioned by Imam al-Nawawi concerns the statement 'and with us were Abu Bakr, [Umar and several others'. This is a fine method of expression. When Arabs wanted to mention a group but felt it unnecessary to give all the names of those so present, they mentioned just the most distinguished among them adding 'and several others'.

Abu Hurayrah said: 'We became worried and stood up. I was the first to stand'. As regards the Arabic word *fazi*[*na*, i.e. 'became worried', *Q*adi [Iyad said that it is used in three senses: 1) to be frightened, 2) to make a start or a jump in order to attend to something, and 3) to rush to help someone. All three meanings apply here. He might have meant that they were frightened because of the Prophet's absence. Abu Hurayrah had just said: 'We feared that he might be separated from us'. The other two meanings are indicated by his saying: 'I was the first to stand'.

Abu Hurayrah found a stream coming from a well and going into the farm. An alternative reading of this text defines the well as Kharijah's well, which clearly makes it as belonging to a person called Kharijah. The first reading is the one accepted by most, but *al-Ta*h*rir's* author, Imam Isma[il ibn Muhammad al-Taymi, says that the second meaning is the correct one.

When he came in, the Prophet asked 'Abu Hurayrah?' meaning: 'Is that Abu Hurayrah?' and he answered in the affirmative. Abu Hurayrah continues: 'The Prophet gave me his sandals and said: "Abu Hurayrah! Take these sandals of mine ..."'. The Prophet gave him his sandals as a clear, visible token which would assure people that he had actually met the Prophet. They would then readily accept whatever he told them. But this gesture may also be a confirmation of what was to be said, even though whatever would have been reported would be accepted by people as true, without any need for such a token, but God knows best.

As Abu Hurayrah reports what the Prophet told him when he entered the farm, a literal translation of what he said goes like this: 'He [the Prophet] said: Abu Hurayrah and he gave me his sandals and said ...'. It should be noted that the report repeats the word 'said'. This is a perfectly acceptable style in Arabic and it occurs frequently in good speech. Indeed it occurs in the Qur'an, as in: '*Does he promise you that, after you have died and become dust and bones, you shall be brought forth to life?*' (23: 35) When you read this verse in Arabic, you note that the word *annakum* is used twice, although it does not add to the meaning. Yet if it is not used twice, the sentence would lose much of its beauty.

The Prophet instructed Abu Hurayrah: 'Whoever you see behind this farm declaring that there is no deity other than God, with full certainty at heart, tell him that he will be in Heaven'. This required Abu Hurayrah to tell people that whoever meets these conditions will be in Heaven. Abu Hurayrah would not know what is in people's hearts and he could not judge them. This provides clear confirmation of the right view that it is not sufficient to believe in God's oneness without declaring it verbally, nor is it sufficient to say it without actually believing in it. Both must be fulfilled. We have already explained this in detail earlier in this chapter.

When Abu Hurayrah met [Umar and explained why he held the Prophet's sandals and what he was to say, [Umar hit him hard such that he fell down. It should be noted that Abu Hurayrah said that he fell on his bottom, using, in fact, the clear word for one's bottom. Needless to say, it is preferable in such cases to avoid obscene language and use figurative speech that conveys the meaning without using words that make the speaker or listener feel shy. This is what is used in the Qur'an and the hadiths, as in: '*It is lawful for you to be intimate with your wives during the night preceding the fast*'. (2: 187) '*How can you take it away when each of you has been privy with the other?*' (4: 21) '*If you divorce them before having touched them ...*'. (2: 237) '*If one of you has come from the toilet.*' (4: 43) '*Keep aloof from women during menstruation.*' (2: 222)

Sometimes, the obvious name is used for a clear purpose, as in '*The adulterer and the adulteress ...*'. (24: 2) When one of his companions told him that he committed adultery, the Prophet wanted to make sure what his interlocutor was confessing, so he asked him: 'Did you have sexual intercourse with her?' The Prophet said: 'Satan went away, farting'. Abu Hurayrah said: 'What invalidates ablution is to break wind or to fart'. Instances of this sort are numerous. Abu Hurayrah's usage of the word 'bottom' in this instance is of this sort, but God knows best.

[Umar pushed Abu Hurayrah, but he did not mean to knock him down or injure him. He only wanted to stop him from doing what he wanted to do. He struck him on the chest to make his purpose clearer and to stop him. *Q*adi [Iyad and other scholars said that [Umar's action and his speech to the Prophet was in no way an objection he raised, or a disobedience of his orders. What the Prophet told Abu Hurayrah to do was nothing other than giving good news and reassurance to people. [Umar thought that to withhold this from them was better, as they would then continue to be diligent in their obedience. This was better for them than learning the good news the Prophet wanted to tell them. When [Umar explained this to the Prophet, the Prophet approved what [Umar had said, but God knows best.

The hadith makes clear that if the imam or the person in authority makes a decision and some of his subordinates think that a different approach is better, they should put it to him, so that he looks into it. If he realizes that the offered approach serves a better or clearer interest, he should take it up. Otherwise, he should explain to his subordinates why he feels that his original decision is better, but God knows best.

Abu Hurayrah says that he was almost in tears. *Q*adi [Iyad says that this describes a situation when one goes to someone else with a changed face, about to weep, but has not started weeping. According to al-Tabari, it is a case of urgently seeking help. [Umar did not just hit Abu Hurayrah and tell him to go back, but walked right behind Abu Hurayrah as he went to the Prophet. When the Prophet asked [Umar

what made him do what he did, [Umar started by saying: 'May my parents be sacrificed for your sake', which is an expression of clear love, but which is not meant literally.

This hadith includes many useful points, and we have already referred to some of them. It makes clear that it is recommended that a scholar should sit down with his companions and other people who may need to ask him for rulings, or just to teach or admonish them. As we said earlier, if someone is reporting a case in which many people were present, he may just mention the distinguished figures among them and add that others were present. The hadith shows how the Prophet's companions were diligent in their care for the Prophet, ready to do whatever was needed in this respect. They feared for him and were worried lest some harm should befall him. It follows that people should care for their leader and do what is necessary to spare him any adversity.

The hadith also includes the permissibility of entering someone else's property if he knows that the owner does not object to his entry, because they are friends or for some other reason. Abu Hurayrah entered the farm and the Prophet approved his entry. We have no report that he objected to it. This is not limited to entering a place. It is also permissible to use some of such person's belongings, eat his food, take some food to one's own home, ride his mount, and similar things, provided that one knows that this does not inconvenience one's friend. This is the correct view upheld by scholars of early and later generations and clearly stated by our scholars. Ibn [Abd al-Barr said: 'Scholars are unanimous that this does not go beyond the permissibility of eating of one's friend's food and similar matters so as to include other things that are not similar, such as taking money and valuables'. To say that this view is unanimously agreed is questionable when we look at the case where someone does not mind that his friend should take some of his money without permission. It may apply to taking a lot of money, where it is doubtful that agreement is readily given. It is agreed that when there is any doubt of the owner's agreement, then a person may not take

anything belonging to his friend to which such doubt attaches. Evidences in support of this are available in the Qur'an, the Sunnah and the statements and actions of the most distinguished figures of the Muslim community. In the Qur'an God says: '*No blame attaches to the blind, nor does blame attach to the lame, nor does blame attach to the sick; and neither to yourselves for eating from your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or in houses of which the keys are in your possession, or in the houses of your friends*'. (24: 61) From the Sunnah we have this hadith and many similar and well-known hadiths. The statements and actions of distinguished figures of the early generations are too numerous to mention, but God knows best.

The hadith also shows that a leader may send to his followers a sign they recognize in order that they be reassured. As we have mentioned earlier, the hadith confirms the view of the people of the truth that belief that saves a person from remaining in the Fire forever must combine conviction and verbal declaration together. The hadith also shows that some unnecessary information may be withheld if it is determined that withholding it serves an interest or prevents some evil. We note from the hadith that it is right that a subordinate may give advice to a leader pointing out what he considers to be right or useful, and that the leader may agree with his subordinate if he recognizes the validity of his advice. He may also abandon what he ordered as a result of such advice. The hadith shows that it is permissible for a person to say to the other, 'may my parents be sacrificed for you'. *Q*adi [Iyad said: 'Some early scholars discourage this, saying that a Muslim may not be verbally offered as a sacrifice. However authentic hadiths indicate that it is perfectly permissible, whether who is so offered is a Muslim or a non-Muslim, alive or dead'.[ii] The hadith includes other useful points, but God knows best.

Abu Kathir's name is Yazid ibn [Abd al-Rahman ibn Udhaynah, but other reports say Yazid ibn [Abdullah ibn Udhaynah, and some reports suggest Ghufaylah instead of Udhaynah. Abu [Awanah al-Isfarayini said in his *al-Musnad*: Ghufaylah is more accurate than Udhaynah.

[53–53]. (*Tuh*f*at al-Ashraf,* 1,363) Ishaq ibn Mansur narrated to me:[i] Mu[adh ibn Hisham reported to me; my father narrated to me; from Qatadah: Anas ibn Malik narrated that the Prophet said when Mu[adh ibn Jabal was riding behind him on his mount: 'Mu[adh!' He answered: 'At your service, Messenger of God'. The Prophet said: 'Mu[adh!' He answered: 'At your service, Messenger of God'. The Prophet said: 'Mu[adh!' He answered: 'At your service, Messenger of God'. The Prophet said: 'Whoever testifies that there is no deity other than God and that Muhammad is God's servant and Messenger, God will prohibit the Fire from touching him'. [Mu[adh] said: 'Messenger of God, may I tell this to people so that they will be delighted?' The Prophet said: 'Then they will slacken'. Mu[adh spoke of this just before his death, fearing that he would be doing wrong [if he did not tell].[113]

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَمُعَاذُ بْنُ جَبَلٍ رَدِيفُهُ

عَلَى الرَّحْلِ قَالَ: «يَا مُعَاذُ». قَالَ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ. قَالَ: «يَا مُعَاذُ». قَالَ لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ . قَالَ: «يَا مُعَاذُ». قَالَ لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ. قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلاَّ حَرَّمَهُ اللهُ عَلَى النَّارِ». قَالَ: يَا رَسُولَ اللهِ أَفَلاَ أُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «إِذًا يَتَّكِلُوا». فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا.

Text Explanation

113. In the Arabic text, the last sentence states that Mu[adh narrated this hadith just before his death and that he did this *ta'aththuma*. Linguists say that this word applies when a person does something to ensure that he has committed no sin in the matter. What it means in this case is that Mu[adh had a certain piece of knowledge and feared that it would be lost when he died. He feared that he would be considered to have withheld or concealed knowledge and hence he would not have obeyed God's Messenger's order to deliver his message and his Sunnah. If this were so, Mu[adh would have committed a sin. He realized that the Prophet did not give him an order of total prohibition of passing that information on, therefore, he took the precaution and informed others of it. *Q*adi [Iyad said:

> Most probably Mu[adh did not understand the Prophet's words as prohibition; rather, it was meant to dissuade Mu[adh from his suggestion of giving this good news to people. This is evidenced by the hadith reported by Abu Hurayrah in which the Prophet instructed Abu Hurayrah saying: 'Whoever you see behind this farm declaring that there is no deity other than God, with full certainty at heart, tell him that he will be in Heaven'. Or perhaps

> Mu[adh learnt sometime later of what the Prophet instructed Abu Hurayrah to do and he feared to be committing a sin by withholding knowledge. Alternatively, he might have understood the prohibition to apply to giving the information wide publicity.

This last point is clear and it is the one chosen by Shaykh Abu [Amr ibn al-Salah, who said:

> The Prophet instructed Mu[adh not to publicise the information so that it would not be communicated to people who have little experience or knowledge, and these may take it wrongly and slacken. The Prophet gave the information to one who had the knowledge to ensure that he would not take it wrongly, and stop working for his future life. Mu[adh followed the same way, telling only people whom he felt would understand it correctly and in the way it was intended. The Prophet, however, ordered Abu Hurayrah to give the information to people. This is a case of a change of *ijtihad*, i.e. scholarly reasoning. According to well informed scholars, *ijtihad* was permitted to the Prophet and exercised by him. Indeed, the Prophet enjoyed something that does not apply to any other scholar exercising *ijtihad*, namely that if he was mistaken, his mistake was immediately corrected. Other scholars say that as the Prophet could not say anything related to religious matters unless it was revelation from on high, he could not exercise scholarly reasoning. This does not preclude that when the Prophet spoke to [Umar as he did, he received a new revelation that abrogated an earlier one on the basis of which he had said his earlier words.

The question of the Prophet's exercise of scholarly reasoning is discussed in detail and this is well known. As for matters relating to worldly affairs, scholars agree that the Prophet could exercise his own

reasoning and this actually took place. In matters of religion, most scholars are of the view that it was permissible for him to exercise scholarly reasoning: since this is permissible for other scholars, it should be more so for the Prophet (peace be upon him). Other scholars say this was not permissible for him because it was possible for him to have certainty. Some of these scholars said that it was permissible for him to exercise reasoning in a time of war, but not at other times. Other scholars declared that they were uncertain, refusing to give an opinion on all these points. The majority of scholars who said that it was permissible for the Prophet to exercise scholarly reasoning differed as to whether this took place or not. Most of them said that it took place, but others said it did not, and others still were uncertain. Again, the majority who said that it was permissible and that it took place differed on whether the Prophet could make a mistake as a result of reasoning or not. Many of them said that it was possible, but unlike scholars who exercise such reasoning, he would be corrected. This is not the place to discuss this subject in further depth, but God knows best.

Transmission

All reporters in the chain of transmission of this hadith belonged to Basrah with the exception of Ishaq ibn Mansur, who was from Naysabur. This means that the chain of transmission between Mu[adh ibn Hisham and myself consists of reporters from Naysabur, and the rest from Basrah.

[54–54]. (Dar al-Salam 0052) Shayban ibn Farrukh narrated:[i] Sulayman ibn al-Mughirah narrated; Thabit narrated; from Anas ibn Malik who said: Mahmud ibn al-Rabi[narrated to me; from [Itban ibn Malik. He said: **'I visited Madinah and met [Itban and said to**

him: “I have heard a hadith concerning you”. He said: “Something happened to me to impair my vision, so I sent a message to God’s Messenger (peace be upon him) saying ‘I would love that you can come and pray in my home, so that I would make the place my prayer place’. He came with whoever wished of his companions. He entered and prayed in my home, while his companions were in conversation. Then they attributed this enormity to Malik ibn Dukhshum. They said that they wished that he [the Prophet] would pray that he should die, or that some evil should befall him. When the Prophet finished his prayer, he said to them: ‘Does he not testify that there is no deity other than God and that I am God’s Messenger?’ They said: ‘He says that, but it is not in his heart’. He said: ‘No one who testifies that there is no deity other than God and that I am God’s Messenger will enter the Fire or be touched by it’.” Anas said: “I loved this hadith and told my son to write it and he wrote it”.’

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - قَالَ حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ حَدَّثَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عِتْبَانَ بْنِ مَالِكٍ، قَالَ: قَدِمْتُ الْمَدِينَةَ فَلَقِيتُ عِتْبَانَ فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ. قَالَ: أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّىْءِ، فَبَعَثْتُ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم أَنِّي أُحِبُّ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي مَنْزِلِي فَأَتَّخِذَهُ مُصَلًّى. قَالَ: فَأَتَى

النَّبِيُّ صلى الله عليه وسلم وَمَنْ شَاءَ اللَّهُ مِنْ أَصْحَابِهِ، فَدَخَلَ وَهُوَ يُصَلِّي فِي مَنْزِلِي، وَأَصْحَابُهُ يَتَحَدَّثُونَ بَيْنَهُمْ. ثُمَّ أَسْنَدُوا عُظْمَ ذَلِكَ وَكُبْرَهُ إِلَى مَالِكِ بْنِ دُخْشُمٍ. قَالُوا وَدُّوا أَنَّهُ دَعَا عَلَيْهِ فَهَلَكَ، وَوَدُّوا أَنَّهُ أَصَابَهُ شَرٌّ. فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ، وَقَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟». قَالُوا إِنَّهُ يَقُولُ ذَلِكَ وَمَا هُوَ فِي قَلْبِهِ. قَالَ: «لاَ يَشْهَدُ أَحَدٌ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَيَدْخُلَ النَّارَ أَوْ تَطْعَمَهُ». قَالَ أَنَسٌ: فَأَعْجَبَنِي هَذَا الْحَدِيثُ فَقُلْتُ لِابْنِي اكْتُبْهُ، فَكَتَبَهُ.

[55–55]. (Dar al-Salam 0053) Abu Bakr ibn Nafi[al-[Abdi narrated to me: Bahz narrated; Hammad narrated; Thabit narrated; from Anas: ‘[Itban ibn Malik narrated to me that he became blind and that he sent to God’s Messenger saying: “Come and mark a place of prayer for me”. The Prophet came with a number of people. One of them called Malik ibn al-Dukhshum was described’. He continued reporting a hadith similar to that of Sulayman ibn al-Mughirah.[114]

حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ حَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ، أَنَّهُ عَمِيَ فَأَرْسَلَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ: تَعَالَ فَخُطَّ لِي مَسْجِدًا . فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَاءَ قَوْمُهُ وَنُعِتَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ مَالِكُ بْنُ الدُّخْشُمِ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ.

114. In the first version, [Itban mentioned that something had happened to cause impairment to his vision, but in the second he mentions that he became blind. He might have meant in the first report that the impairment caused him a total loss of sight, or that he called it blindness in the second version because he was close to total blindness. Or he may have changed his description because the two cases of vision impairment and blindness have something in common, which is the loss of some of what a person with sound eyesight sees.

The hadith mentions: 'Then they attributed this enormity to Malik ibn Dukhshum'. This means that the Prophet's companions were talking about hypocrites and their nasty actions. They spoke of what they endured from their wickedness. They attributed most of this to Malik ibn Dukhshum. Al-Nawawi mentions four versions of pronouncing his father's name, two of which replace the 'm' in his name with an 'n'. We should know that Malik ibn Dukhshum belonged to the Ansar. Ibn [Abd al-Barr mentions that 'scholars differ as to his being present at the time when the Ansar gave their pledge of support to the Prophet at al-[Aqabah. However, they agree that he took part in the Battle of Badr and later battles. He adds that it is not correct to accuse him of hypocrisy, as he showed enough adherence to Islam to prevent levelling such an accusation at him'. Al-Nawawi adds: the Prophet declared that he was a genuine believer and free of hypocrisy as he says in al-Bukhari's version of this hadith: 'Do you not see that he has said "there is no deity other than God" seeking to earn God's pleasure with it?' This statement by the Prophet confirms that he said it out of conviction, believing in it as true and hoping to earn God's pleasure. The Prophet also testified that his companions who took part in the Battle of Badr were of genuine faith, and he was one of them. Therefore, there should be no doubt as to his genuine belief. May God be pleased with him.

This addition in al-Bukhari's version refutes the argument of the extremists among the Murji'ah who allege that it is sufficient for a person to utter the declaration to be a believer, even though he is not convinced of it. They base their argument on this and similar hadiths, but this addition totally refutes what they say, but God knows best.

The hadith continues: 'They wished that he [the Prophet] would pray that he should die, or that some evil should befall him'. This indicates that it is permissible to wish for the destruction of hypocrites and those who seek to create division within the Muslim community, or that some evil befalls them.

[Itban wished that the Prophet would 'mark a place' for him to pray there. He hoped that when the Prophet prayed at a particular place in his home, he would seek God's blessing by offering his own prayers in that place. Thus, he would not miss out on the advantage of others who prayed in mosques where the Prophet prayed.

This hadith includes many points that should be highlighted and we have already pointed some of these out. We note that it is legitimate to seek blessing through good people and their deeds. It also indicates that it is appropriate for scholars, people of distinction and dignitaries to visit their subordinates and bless them. Likewise, it is perfectly permissible for a lesser person to invite his betters to attend to some incidental interest. The hadith tells us that it is perfectly permissible to offer a voluntary prayer in congregation. It is a Sunnah to offer voluntary prayer during the day in two *rak*[*ahs* at a time, in the same way as voluntary prayer offered at night. The hadith also shows that it is permissible to talk while others are praying, as long as this does not distract other worshippers or confuse them in their prayer. It also shows that a guest may lead the prayer at the home of his host, if the host agrees.

The hadith further makes clear that it is permissible to tell leaders and others about those who are suspected of wrongdoing so that they may be extra careful in dealing with them. It also shows the permissibility of writing Hadith and other religious texts, as we see Anas

instructing his son to write this down. In some hadiths writing Hadith is prohibited, while in others it is permitted. Therefore, it is said that the prohibition was intended for those who were able to memorize. However, it was feared that they would rely on what they wrote instead of memorizing it. Then, the permission was given to those who were unable to memorize. It is also said that the prohibition was given when it was feared that it would be confused with the Qur'an, and so the permission only came later when there was no longer any fear of this. During the time of the Prophet's companions and their successors, the Tabi[in, there was disagreement about the permissibility of writing Hadith, but the Muslim community was subsequently unanimous that it is not only permissible, but also desirable. But God knows best.

The hadith also shows that it is best to start with the most important before that which is less important. In this hadith, the Prophet started by offering the prayer, then he ate, while in the hadith speaking of his visit to Umm Sulaym he started by eating, and then prayed. What was most important on the occasion of [Itban was the prayer, as he had invited the Prophet to his house for this express purpose, while Umm Sulaym's was an invitation to eat. Thus, in both hadiths he started with the thing he was invited for, but God knows best.

The hadith also shows that the leader or scholar may be accompanied by his friends on a visit or in response to an invitation. There are other points, like those mentioned earlier, and some we have omitted, but God knows best what is right. To Him belong all praise and from Him all grace and bounty come. Through Him success and immunity from error are achieved.

Transmission

Farrukh is named after a son of Prophet Abraham who is said to be the ancestor of the Persians or non-Arabs.

The chain of transmission mentions ‘Thabit from Anas ibn Malik who said: Mahmud ibn al-Rabi[narrated to me; from [Itban ibn Malik’. This means Mahmud narrated to me from [Itban a hadith in which Mahmud said: ‘I visited Madinah and met [Itban’. The chain of transmission features two very interesting points: 1) It includes three companions of the Prophet narrating from each other; and 2) A senior companion of the Prophet reports from a junior one. Anas was older than Mahmud and higher in rank and a better scholar.

In the second version of this hadith, the chain of transmission includes ‘Thabit narrated; from Anas: [Itban ibn Malik narrated to me’. This is not contradictory with the first version. All it means is that Anas heard it first from Mahmud who reported from [Itban, then Anas met with [Itban and heard it directly from him, but God knows best.



i. Related by al-Bukhari, 3435.
i. This means that he did not hear such reports directly from the Prophet, but rather learnt them from other companions.
i. Related by al-Tirmidhi, 2638.
i. Related by al-Bukhari, 5967, 6267 and 6500.
i. Related by al-Bukhari, 2701; Abu Dawud (in a shorter version), 2856; al-Tirmidhi, 2643.
i. Related by al-Bukhari, 7373.
i. The way Arabic was written at the time, with no short vowels and no dots over or under similarly written letters, makes all three readings equally right.
i. Shaykh Musa Lashin changes the order of this and the next hadith here, giving this hadith as No. 53, putting it after the next hadith in the anthology, which gives No. 52, because he says it is more relevant.
i. Related by al-Bukhari, 128.
ii. As pointed out earlier, this formula, ‘may my parents be sacrificed for you’, is never meant literally. It is an expression of love and friendship.
i. Related by al-Bukhari, 424, 425, 667, 686, 838, 840, 1186, 4009, 5401, 6423 and 6938; Muslim, 1494, 495 and 1496; al-Nasa’i, 787, 1326; Ibn Majah 754.

CHAPTER 12

WHOEVER ACCEPTS THAT GOD IS HIS LORD, ISLAM IS HIS FAITH AND MUHAMMAD (PEACE BE UPON HIM) IS GOD'S MESSENGER IS A BELIEVER, EVEN THOUGH HE MAY COMMIT MAJOR SINS

[56–56]. (Dar al-Salam 0054) Muhammad ibn Yahya ibn Abi [Umar al-Makki and Bishr ibn al-Hakam narrated:[i] both said: [Abd al-[Aziz (who is Ibn Muhammad) al-Darawardi narrated; from Yazid ibn al-Had; from Muhammad ibn Ibrahim; from [Amir ibn Sa[d; from al-[Abbas ibn [Abd al-Muttalib that he heard God's Messenger (peace be upon him) say: 'Whoever accepts God as his Lord, Islam as his faith and Muhammad as [God's] Messenger experiences the meaning of faith'.[115]

حَـدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْـمَكِّيُّ، وَبِشْـرُ بْنُ الْـحَكَمِ، قَالاَ حَـدَّثَنَا عَبْدُ الْعَزِيز، - وَهُـوَ ابْنُ مُحَمَّدٍ - الدَّرَاوَرْدِيُّ عَنْ يَزِيـدَ بْنِ الْـهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَـنْ

عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْـمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى الله عليه وسلم يَـقُولُ: «ذَاقَ طَعْمَ

الإِيمَانِ مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ رَسُولاً».

Text Explanation

115. The author of *al-Ta*h*rir*, Imam Isma[il ibn Muhammad al-Taymi, said: 'The word *ra*di*tu* [which is translated as 'accepts'] means "I am convinced of it, and satisfied with it, seeking nothing else in addition to it". Therefore, the hadith speaks of a person who does not seek anyone other than God, the Exalted, follows no way other than that of Islam and accepts nothing that is contrary to Muhammad's religion. Whoever meets this description is undoubtedly a believer who has experienced the sweetness of faith'.

*Q*adi [Iyad said: The hadith means that such a person is a true believer who is perfectly satisfied with his faith. His acceptance of what the hadith mentions is evidence of his true knowledge and sound insight. He experiences the joy of faith in his heart. The fact is that when a person accepts something and is content with it, he finds it easy. This is true of believers: when they accept the faith, they find it easy and pleasurable to do what God has bidden them, but God knows best.

Transmission

The chain of transmission features al-Darawardi, who was introduced in the Introduction. It also includes Yazid ibn [Abdullah ibn Usamah ibn al-Had, whose name is reported by Hadith scholars in this way, while scholars of Arabic add an 'i' to it and similar names, saying that the name is al-Hadi.



i. Related by al-Tirmidhi, 2623.

CHAPTER 13

THE NUMBER OF THE BRANCHES OF FAITH

the Best of these and the Lowest in Rank. The Virtue of Modesty and that it is Part of Faith

[57–57]. (Dar al-Salam 0055) [Ubaydillah ibn Sa[id and [Abd ibn Humayd narrated:[i] both said: Abu [Amir al-[Aqadi narrated; Sulayman ibn Bilal narrated; from [Abdullah ibn Dinar; from Abu Salih; from Abu Hurayrah; from the Prophet: he said: 'Faith is seventy-something branches; and modesty is a branch of faith'.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

[58–58]. (Dar al-Salam 0056) Zuhayr ibn Harb narrated: Jarir narrated; from Suhayl; from [Abdullah ibn Dinar; from Abu Salih; from Abu Hurayrah: 'God's Messenger (peace be upon him) said: "Faith is seventy-something, or sixty-something, branches. The best of these is to say 'there is no deity other than

God', and the lowest in rank is to remove a harmful object from people's way. Modesty is a branch of faith".'[116]

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لاَ إِلَهَ إِلاَّ اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ. وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

An Important Point

116. The hadith mentions that faith is seventy-something branches, and this is how it is reported by Abu [Amir al-[Aqadi from Sulayman ibn Bilal from [Abdullah ibn Dinar. In the other hadith, which is reported by Zuhayr from Jarir from Suhayl from [Abdullah ibn Dinar, faith is stated to be seventy-something or sixty-something branches. This is how it is reported by Muslim, with a doubt as to the number. At the beginning of his book, al-Bukhari reports it from al-[Aqadi as 'sixty-something branches' reflecting no doubt as to the number. On the other hand, Abu Dawud, al-Tirmidhi and others report it from Suhayl as 'seventy-something branches' with no doubt. Al-Tirmidhi reports it with a different chain of transmission as 'sixty-four' branches.

Scholars differ as to which report is weightier. *Q*adi [Iyad said: The right figure is that mentioned in the other hadiths and reporters, which is 'sixty-something'.

Shaykh Abu [Amr ibn al-Salah said: This doubt in Suhayl's report is expressed by Suhayl himself. This is confirmed by Abu Bakr al-Bayhaqi. It is also reported from Suhayl, 'seventy-something branches' without

expression of any doubt. Sulayman ibn Bilal reports it from [Amr ibn Dinar with a definite figure, without suggesting any doubt. This is the authentic report transmitted in both S*a*hih anthologies. However, our copies of Muslim's book mention 'seventy-something' while our copies of al-Bukhari's book mention 'sixty-something'. I have copied each one from each of the two books. There is no problem as to each report being well-known in the various reports of this hadith, but scholars differ as to which is more accurate. Perhaps accuracy and erring on the safe side require that the lesser number is preferable. However, some scholars give more weight to the report with the larger figure. It is the one chosen by Abu [Abdullah al-Hulaymi, because the one who is definite and reports greater details is preferred. The discussion of these branches is lengthy and several books have been written on the subject. Perhaps Abu [Abdullah al-Hulaymi's *Kitab al-Minhaj* is the richest in useful information in this respect. He was the leading Shafi[i imam in Bukhara and one of the most respected figures in the Muslim community. He was followed along the same lines by Abu Bakr al-Bayhaqi in his priceless book, *Shu*[*ab al-*I*man*'.

Text Explanation

The Arabic word rendered in the text of the hadith as 'something' is *bi*d[and *Q*adi [Iyad says that in respect of numbers, it is between three and ten, although some suggest that it is between three and nine. Al-Khalil said: it means seven. However, it is also said that it is from two to ten, and also between twelve to twenty, but it does not refer to twelve. This is the most widely held view. As for 'branch', it means a part of something.

*Q*adi [Iyad said:

> It has been explained that from the linguistic point of view, i*man* means acceptance and belief. From the Islamic point of view, it means mental and verbal acceptance, but it is often used

to refer to actions, as in this instance. The best of these actions is to declare that 'there is no deity other than God', and the last is to remove a harmful object from people's way. We have stated that faith is brought to its completion by a person's deeds and it is perfected by obedience of God in all matters. To be diligent in doing what pleases God and to learn and implement these branches or aspects of faith is part of faith and indicative of it. They are the characteristics of people who have accepted the faith. As such, they are within the Islamic and linguistic meanings of i*man* or belief. The Prophet has made clear that the best of these branches is to believe in God's oneness, which is required of everyone. Indeed, none of the branches of faith acquires any validity unless one fully believes in God's oneness. The lowest in rank is to remove what is expected to cause harm to people. In between these two ends there are many qualities. If a person diligently tries to gather them with much effort and deliberate thinking, the goal is achievable. Some scholars have done this. However, to say that this is specifically what the Prophet intended is questionable. Besides, it is not necessary to know these branches in full. In fact, not knowing them does not detract from one's belief, because the essentials and details of belief are well known and specifically mentioned. However, to believe that they are this number in total is a duty.

Imam Abu Hatim ibn Hibban said:

> I have looked into this hadith for some time. I counted the good actions that earn reward and I realized that they are far in excess of this number. I referred to the Prophet's hadiths and counted every good action the Prophet described as a part of faith, and I discovered that they are less than seventy-something. I therefore referred to the Qur'an and read it carefully, counting every good action God describes as part of faith, and they were less than

seventy-something. Therefore, I put the Qur'an and the hadiths together and dropped the repeats. The total of everything God and His Messenger state to belong to faith come to seventy-nine exactly, with nothing to be added and nothing may be dropped. I then realized that the Prophet meant that the number is in the Qur'an and the Sunnah.

Ibn Hibban discusses all these qualities in his book *Wasf al-Iman wa Shu*[*abuh*, i.e. faith and its branches. He also said that the other report putting the number at sixty-something branches is also correct. The Arabs may give a number that applies to something, but they do not intend to negate other numbers. He cites some examples of this in his book, and some of these are mentioned in hadiths related to *iman* and Islam, but God knows best.

Transmission

Abu [Amir al-[Aqadi's name is [Abd al-Malik ibn [Amr ibn Qays. he was introduced earlier in Muslim's Introduction.

[59–59]. (Dar al-Salam 0057) Abu Bakr ibn Abi Shaybah, [Amr al-Naqid and Zuhayr ibn Harb narrated:[i] Sufyan ibn [Uyaynah narrated; from al-Zuhri; from Salim; from his father: '**The Prophet heard someone admonish his brother about [his] modesty. He [the Prophet] said: "Modesty is part of faith".'**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: «الْحَيَاءُ مِنَ الإِيمَانِ» .

[60–000]. (Dar al-Salam 0058) [Abd ibn Humayd narrated: [Abd al-Razzaq reported; Ma[mar reported; from al-Zuhri, with this chain of transmission and he said: ‘He passed by a man from the Ansar who was admonishing his brother’.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَقَالَ: مَرَّ بِرَجُلٍ مِنَ الأَنْصَارِ يَعِظُ أَخَاهُ .

[61–60]. (Dar al-Salam 0059) Muhammad ibn al-Muthanna and Muhammad ibn Bashshar narrated (and this is Ibn al-Muthanna’s text):[i] both said: Muhammad ibn Ja[far narrated; Shu[bah narrated; from Qatadah who said: I heard Abu al-Sawwar reporting that he heard [Imran ibn Husayn narrating from the Prophet (peace be upon him): He said: ‘Modesty yields nothing but what is good’. Bushayr ibn Ka[b said: ‘It is written in *al-Hikmah* that it imparts respect and serenity’. [Imran said: ‘How is it that I tell you what God’s Messenger (peace be upon him) said and you speak to me about your scrolls?’

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا السَّوَّارِ، يُحَدِّثُ أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ: «الْحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ». فَقَالَ

بُشَيْرُ بْنُ كَعْبٍ إِنَّهُ مَكْتُوبٌ فِي الْحِكْمَةِ أَنّ مِنْهُ وَقَارًا وَمِنْهُ سَكِينَةً. فَقَالَ عِمْرَانُ أُحَدِّثُكَ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم وَتُحَدِّثُنِي عَنْ صُحُفِكَ .

[62–61]. (Dar al-Salam 0060) Yahya ibn Habib al-Harithi narrated: Hammad ibn Zayd narrated; from Ishaq (who is Ibn Suwayid); that Abu Qatadah said: ‘We were among a group, including Bushayr ibn Ka[b, attending [Imran ibn Husayn. [Imran narrated to us on that day that God’s Messenger (peace be upon him) said: “Modesty is good, in its totality”, or “All modesty is good”. Bushayr ibn Ka[b said: “We find in some books, or in *al-Hikmah*, that in some ways it imparts serenity and acknowledges God’s greatness, yet in some ways it indicates weakness”. [Imran was so angry that his eyes became red. He said: “How is it that I am narrating to you what God’s Messenger (peace be upon him) said and you question it?” [Imran repeated the hadith and Bushayr repeated what he said. [Imran was angry. We said in his [Bushayr’s] defence: “He belongs to us, Abu Nujayd. He means well”.’

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ إِسْحَاقَ، - وَهُوَ ابْنُ سُوَيْدٍ أَنَّ أَبَا قَتَادَةَ، حَدَّثَ قَالَ: كُنَّا عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ فِي رَهْطٍ مِنَّا، وَفِينَا بُشَيْرُ بْنُ كَعْبٍ، فَحَدَّثَنَا عِمْرَانُ، يَوْمَئِذٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «الْحَيَاءُ

خَيْرٌ كُلّهُ». قَالَ: أَوْ قَالَ «الْحَيَاءُ كُلُّهُ خَيْرٌ». فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ أَوِ الْحِكْمَةِ أَنَّ مِنْهُ سَكِينَةً وَوَقَارًا لِلَّهِ، وَمِنْهُ ضَعْفٌ. قَالَ: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتَا عَيْنَاهُ، وَقَالَ: أَلاَ أُرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتُعَارِضُ فِيهِ. قَالَ: فَأَعَادَ عِمْرَانُ الْحَدِيثَ. قَالَ: فَأَعَادَ بُشَيْرٌ فَغَضِبَ عِمْرَانُ. قَالَ: فَمَا زِلْنَا نَقُولُ فِيهِ: إِنَّهُ مِنَّا يَا أَبَا نُجَيْدٍ، إِنَّهُ لاَ بَأْسَ بِهِ.

[000–000]. (Dar al-Salam 0061) Ishaq ibn Ibrahim narrated: al-Nadr reported; Abu Na[amah al-[Adawi narrated: 'I heard Hujayr ibn al-Rabi[al-[Adawi reporting from [Imran ibn Husayn, from the Prophet. He states a hadith similar to that reported by Hammad ibn Zayd.[117]

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ، حَدَّثَنَا أَبُو نَعَامَةَ الْعَدَوِيُّ، قَالَ سَمِعْتُ حُجَيْرَ بْنَ الرَّبِيعِ الْعَدَوِيَّ، يَقُولُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

Text Explanation

117. The Prophet describes modesty in one version as 'a branch of faith' and in another as 'part of faith'. In a third version, he says: 'Modesty yields nothing but good' and he is quoted as saying 'all modesty is good'. Linguists say that the Arabic word for modesty, h*aya'*, is derived from a root that means 'life'. It is a feeling that comes as a result of the vigour of life and being sensitive to it. According to al-Junayd: 'Modesty is to realize the extent of God's blessings and being aware of one's failures.

Between these two feelings of awareness a sense is generated and it is called modesty'.

*Q*adi [Iyad and other commentators say: Although modesty is an instinct, it is considered as part of faith because it may be an acquired and nurtured characteristic, like all types of good deeds. It may be an instinct, but when it is used in accordance with Islamic standards of behaviour, it is acquired and done with intent and knowledge. As such it is part of faith, and it becomes a motive encouraging good deeds and restraining from sinful actions. Some people may find the statement that 'modesty yields nothing but good' and 'all modesty is good' problematic. They say that a shy person may feel unable to state the truth before someone in a high position. He thus refrains from enjoining him to do what is right and advising him against what is wrong. Indeed his shyness may lead him to leave some duties unfulfilled, or to other things that shy people may normally leave undone. A number of scholars have answered this point, including Shaykh Abu [Amr ibn al-Salah who said: 'What stops such people from doing these duties is not true modesty; it is their own weakness or cowardice. That it is called modesty is a case of using the same name for different things because of some superficial similarities between them. True modesty is a personal characteristic that motivates one to abandon what is unbecoming and prevents one from failing to fulfil one's duties towards others. This is what modesty essentially means and it is indicated by what we have quoted of al-Junayd's definition, but God knows best'.

The Prophet mentions the removal of a harmful object from people's way as the lowest ranking aspect of faith. This applies to anything that inconveniences people as they go along, whether it be thorns, mud, falling stones, etc.

Hadith No. 59 mentions that the Prophet passed by a person who was admonishing his brother about his modesty. This man was telling his brother off because he was modest. He described modesty in a bad light, telling him that he should be more assertive. The Prophet stopped

him, explaining that modesty is part of faith. Al-Bukhari's version of this hadith quotes the Prophet as saying to the man admonishing his brother: 'Leave him alone, for modesty is part of faith'.

In hadith No. 62, the narrator mentions that a group of people visited [Imran ibn Husayn, a companion of the Prophet. The Arabic word used for group in this instance is *rah*t, which means specifically a group of men, less than ten. This word is not used in reference to a group that includes any women.

This hadith speaks of [Imran's anger when Bushayr mentioned that sometimes modesty indicated weakness. The point here is that [Imran quoted the Prophet as saying that all modesty is good. Therefore, describing it as weakness in certain ways was to contradict the Prophet's statement. To contradict the Prophet is something totally unacceptable. Hence, [Imran's extreme anger showed in that his eyes became red.

Some of those present sought to calm the situation, assuring [Imran that they knew Bushayr well and that he was not one accused of hypocrisy, deviation or faithlessness. Essentially, he was a good person.

Transmission

The two chains of transmission of hadith Nos 61 and 62 consist of reporters who all belonged to Basrah. It is very rare that two consecutive chains of transmission include only reporters from the same city, in this case Basrah. Although Shu[bah [who is included in the first chain] belonged to Wasit, he is also considered to be a Basri because he moved from Wasit to Basrah and settled there. Abu al-Sawwar's name is Hassan ibn Hurayth al-[Adawi. As for Abu Qatadah mentioned here, he was Tamim ibn Nudhayr al-[Adawi, but his name is also given as Tamim ibn al-Zubayr, or even Tamim ibn Yazid.

The last chain of transmission in this chapter runs as follows: Ishaq ibn Ibrahim narrated: al-Nadr reported; Abu Na[amah al-[Adawi narrated: 'I heard Hujayr ibn al-Rabi[al-[Adawi reporting from [Imran

ibn Husayn'. All the reporters mentioned here were from Basrah, with the exception of Ishaq ibn Ibrahim, who was from Marw in Persia. Al-Nadr ibn Shumayl was an eminent scholar. Abu Na[amah's name is [Amr ibn [Isa ibn Suwayd, a reliable reporter who suffered from memory impairment towards the end of his life. As we explained in the Notes, when any reporter with impaired memory is mentioned in either of the S*a*hih anthologies, this means that the reported hadith was taught by him before he suffered such impairment.



i. Related by al-Bukhari, 9; Abu Dawud, 4676; al-Tirmidhi, 2614; al-Nasa'i, 5019, 5020 (with more details) and 5021 (in a short version); Ibn Majah, 57 (with more details).

i. Related by al-Tirmidhi, 2615; Ibn Majah, 58.

i. Related by al-Bukhari, 5766.

CHAPTER 14

THE FULL DESCRIPTION OF ISLAM

[63–62]. (Dar al-Salam 0062) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[i] both said: Ibn Numayr narrated; [H] Also Qutaybah ibn Sa[id and Ishaq ibn Ibrahim narrated both from Jarir; [H] Furthermore, Abu Kurayb narrated; Abu Usamah narrated; All of them from Hisham ibn [Urwah; from his father; from Sufyan ibn [Abdullah al-Thaqafi who said: 'I said: "Messenger of God, tell me something of Islam about which I will not need to ask anyone after you". (In Abu Usamah's narration: "about which I will not need to ask anyone else".) The Prophet said: "Say: I believe in God, then steadfastly pursue the right way"'.[118]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ الثَّقَفِيِّ، قَالَ: قُلْتُ يَا رَسُولَ اللهِ، قُلْ لِي فِي الإِسْلاَمِ قَوْلاً لاَ أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ وَفِي حَدِيثِ أَبِي أُسَامَةَ غَيْرَكَ - قَالَ «قُلْ آمَنْتُ بِاللهِ ثُمَّ - اسْتَقِمْ» .

Text Explanation

118. *Q*adi [Iyad said: 'This is one of the Prophet's most concise yet very expressive statements. It is identical with the Qur'anic verse that says: "*As for those who say: 'Our Lord is God', and then steadfastly pursue the right way. For these, the angels will descend, saying: 'Have no fear, and do not grieve, but rejoice in the good news of Paradise which you have been promised'.*" (41: 30) This means that such people believe in God, fully accepting His oneness, then maintain this without moving even a hair's breadth from such belief. They commit themselves to obeying God until they die in this condition. This is agreed by most commentators from the time of the Prophet's companions. This is in a nutshell the meaning of this hadith'.

In reference to the Qur'anic verse that commands the Prophet: '*Follow, then, the right course as you are bidden*', (11: 112) Ibn [Abbas said: 'The Prophet felt no verse in the Qur'an to be harder than this one. Hence, when his companions said to him: "Your hair is fast growing grey", he said: "It is [Surah] *Hud* and its sisters that made me grow grey"'.[i] Abu al-Qasim al-Qushayri said in his treatise: 'A steadfast pursuit of the right course attains a stage of perfection of matters that yields all types of good results. A person who is not diligent in such pursuit is bound to see his work ending in failure. His efforts will yield no good results. It is said that only those who maintain high standards are able to cope with such diligent pursuit, because it involves abandoning what is familiar and discarding habits and traditions so as to stand up in front of God with absolute sincerity'. Hence the Prophet said: 'Pursue the right way steadfastly, but you will never be able to attain it in full'. Al-Wasiti calls it rectitude and defines it as the quality that perfects all good things, and when it is lost good things lose their appeal, but God knows best.

Transmission

Muslim does not enter in his *Sa*hih any hadith reported by Sufyan ibn [Abdullah al-Thaqafi other than this. Al-Tirmidhi relates this hadith but his version is longer, adding the following: 'I said: "Messenger of God, what is the thing that I should fear for myself"? The Prophet held his tongue then said: "This".'



i. Related by al-Tirmidhi, 2410; Ibn Majah, 3972.

i. Surah *Hud* is the one in which this verse occurs. The Prophet refers to the hard task he is given in following the right course, as he was bidden.

CHAPTER 15

GRADES OF ISLAM AND WHICH OF ITS TEACHINGS ARE BEST

[64–63]. (Dar al-Salam 0063) Qutaybah ibn Sa[id narrated:[i] Layth narrated [H] Also, Muhammad ibn Rumh ibn al-Muhajir narrated; al-Layth reported; from Yazid ibn Abi Habib; from Abu al-Khayr; from [Abdullah ibn [Amr: '**A man said: "Messenger of God! Which [aspects of] Islam are best?" The Prophet answered: "You feed others, and offer greetings to people you know and people you do not know".**'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللهِ صلى الله عليه وسلم: أَيُّ الإِسْلاَمِ خَيْرٌ؟ قَالَ: « تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

[65–64]. (Dar al-Salam 0064) Abu al-Tahir Ahmad ibn [Amr ibn [Abdullah ibn [Amr ibn Sarh al-Misri narrated: Ibn Wahb reported; from [Amr ibn al-Harith; from Yazid ibn Abi Habib; from Abu al-Khayr; that he heard [Abdullah ibn [Amr ibn al-[As say: '**A man asked God's Messenger (peace be upon him): "Which**

Muslims are best?” The Prophet answered: “The one from whose tongue and hand other Muslims are safe”.’

وَحَدَّثَنَا أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ سَرْحٍ الْـمِصْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، يَقُولُ: إِنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ صلى الله عليه وسلم أَيُّ الْـمُسْلِمِينَ خَيْرٌ؟ قَالَ: «مَنْ سَلِمَ الْـمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[66–65]. (Dar al-Salam 0065) Al-Hasan al-Hulwani and [Abd ibn Humayd both narrated from Abu [Asim. [Abd said: Abu [Asim reported; from Ibn Jurayj that he heard Abu al-Zubayr say: I heard Jabir say: I heard the Prophet (peace be upon him) say: ‘A Muslim is one from whose tongue and hand other Muslims are safe’.

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ أَبِي عَاصِمٍ، - قَالَ عَبْدٌ: أَنْبَأَنَا أَبُو عَاصِمٍ، - عَنِ ابْنِ جُرَيْجٍ، أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ، يَقُولُ سَمِعْتُ جَابِرًا يَقُولُ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: «الْـمُسْلِمُ مَنْ سَلِمَ الْـمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[67–66]. (Dar al-Salam 0066) Sa[id ibn Yahya ibn Sa[id al-Umawi narrated to me:[ii] my father narrated to me: Abu Burdah ibn [Abdullah ibn Abi Burdah ibn Abi Musa narrated; from Abu Burdah; from Abu Musa: I said: ‘Messenger of God, who is best in Islam?’ He

said: ‘A person from whose tongue and hand Muslims are safe’.

وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قُلْتُ يَا رَسُولَ اللهِ، أَيُّ الإِسْلاَمِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[68–000]. (Dar al-Salam 0) The same hadith was narrated to me by Ibrahim ibn Sa[id al-Jawhari: Abu Usamah narrated: Burayd ibn [Abdullah narrated to me in this chain of transmission: ‘God’s Messenger (peace be upon him) was asked who was best among Muslims?’ He added the same. [119]

وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللهِ، بِهَذَا الإِسْنَادِ قَالَ: سُئِلَ رَسُولُ اللهِ صلى الله عليه وسلم: أَىُّ الْمُسْلِمِينَ أَفْضَلُ؟ فَذَكَرَ مِثْلَهُ.

Text Explanation

119. It is noted that in the first hadith, No. 64, the Prophet answered his questioner about the best aspects of Islam: ‘You feed others, and offer greetings to people you know and to people you do not know’. In the second hadith, No. 65, the Prophet defines the best Muslim as the one from whose tongue and hand other Muslims are safe. Scholars say that the Prophet gave different answers because the conditions of the

questioners and the ones who were present were different. In one of them, the need to spread the greeting of peace and to feed other people was greater and more important, as these aspects were neglected as people slackened and did not give due importance to them. In the other situation, the most pressing need was to ensure that Muslims are not harmed.

The Prophet defined the best Muslim as 'The one from whose tongue and hand other Muslims are safe'. This means that he is a person who never harms another by word or deed. The hand is specifically mentioned because most actions are done with one's hands. The Qur'an attributes deeds and acquisitions to the hand, but God knows best.

In the version narrated by Jabir, the Prophet says: 'A Muslim is one ...', adding the same description. Scholars say that this means a perfect or complete Muslim. The hadith is not intended to deprive a person who is not like that of being a Muslim. This is an expression in the same way as we would say: 'knowledge is what gives benefit', or 'wealth is camels', or 'the Arabs are the people'. All such expressions are not exclusive; they simply indicate a better or higher status. This is further confirmed by the fact that in one of these hadiths the Prophet gives this answer to the question: 'Who is best in Islam?' Moreover, the perfect status a person may have in Islam depends on many other qualities and aspects. The ones specified by the Prophet in these hadiths are highlighted because they were specifically needed, but God knows best.

The Prophet also mentioned to 'offer greetings to people you know and people you do not know'. Thus the Prophet encourages us to greet all of the people we meet, whether we know them or not. Unfortunately, many people do not take this advice, greeting only those whom they know. Moreover, this general advice is specifically meant for Muslims. A Muslim need not be the one to start by greeting a non-Muslim, but he should reply to his greeting.

These hadiths refer to a number of important qualities. They encourage offering food to other people and being generous. They urge doing what benefits other Muslims, refraining from hurting them by

word or action, directly or indirectly. Muslims should never be looked down upon. The hadiths urge that Muslims should establish close relations and be united, spreading mutual love. *Q*adi [Iyad said: 'Close relations between Muslims is one of the religious duties Islam urges. It is an important principle of Islamic law'. The hadiths recommend greeting people we know and those whom we do not know, provided that this is done sincerely, hoping for God's reward. It should not be done hypocritically or in flattery. The hadiths recommend that a Muslim must show humility and must spread the slogan of the Muslim community, which is the greeting of peace, but God knows best.

Transmission

In hadith No. 64 Muslim gives the following chain of transmission: 'Muhammad ibn Rumh ibn al-Muhajir narrated; al-Layth reported; from Yazid ibn Abi Habib; from Abu al-Khayr; from [Abdullah ibn [Amr'. In the next hadith, the chain of transmission includes: 'Abu al-Tahir Ahmad ibn [Amr from Ibn Wahb; from [Amr ibn al-Harith; from Yazid ibn Abi Habib; from Abu al-Khayr; from [Abdullah ibn [Amr ibn al-[As. All those mentioned in these two chains were highly eminent scholars and all lived in Egypt. That all reporters were from Egypt is very rare in Muslim, and indeed in other authors of anthologies of Hadith, and for all them to be highly eminent scholars is even more so.

As for [Abdullah ibn [Amr ibn al-[As, his scholarship and in-depth knowledge of *fiqh*, the large number of hadiths he reported directly from the Prophet, devotion and voluntary fasting, night prayer and other aspects of worship are very well-known and cannot be over emphasized. Abu al-Khayr's name is Marthad ibn [Abdullah al-Yazani. Yazan is a branch of the major Yemeni tribe of Himyar. Abu Sa[id ibn Yunus said that Abu al-Khayr was the mufti of Egypt in his time, and he died in year 70 AH, 690 CE. Yazid ibn Abi Habib belonged to the Tabi[in generation and he too was the mufti of Egypt in his time. He was known

for his sagacity and forbearance. He was the first to spread knowledge in Egypt, speaking about what is permissible and what is forbidden, while before him people engaged in discussions about trials and great historical events. Speaking about him, al-Layth ibn Sa[d said: 'Yazid is our master scholar'. Abu Habib's name was Suwayd.

Al-Layth ibn Sa[d was an imam in his own right. Indeed, his high standing and meticulousness, as well as his generosity and excellence were widely known. It is sufficient to mention that both Imam al-Shafi[i and Ibn Bakir stated: 'Al-Layth is a greater scholar of *fiqh* than Malik'. Both studied Malik and knew him well, and held him in the highest esteem, but this did not prevent them from making this statement in acknowledgement of al-Layth's knowledge and scholarship. Needless to say, Malik was one of the greatest scholars of *fiqh* and Hadith of all time. Al-Layth was rich, and Muhammad ibn Rumh said: 'His income amounted to 80,000 dinars, but he never had to pay any duty in zakat'.[i] Qutaybah said: 'When al-Layth arrived in Madinah, Malik sent him a gift as he reached the outskirts of Madinah. Al-Layth sent him in return a gift of 1,000 dinars'. During his life, al-Layth was the mufti of Egypt.

Muhammad ibn Rumh was described by Ibn Yunus as 'reliable and solid in Hadith. He knew the country and its *fiqh* better than anyone else'. Al-Nasa'i mentioned him and said: 'He never made a mistake in any hadith. Had he written from Malik, I would have placed him in the top category of Malik's students'. Other scholars spoke highly of him, but God knows best.

[Abdullah ibn Wahb had a great reputation for his knowledge, piety, fine memory and meticulous reporting, for the great number of hadiths he memorized, and the high esteem he was granted by the people of Egypt. All this is recorded in the books of the great scholars of Hadith. We have learnt that Ibn Wahb was the only one to whom Malik ibn Anas wrote addressing him as a scholar of *fiqh*.

[Amr ibn al-Harith was the mufti of the people of Egypt and their leading reciter of the Qur'an. Abu Zur[ah said of him: 'During his life

time he was without compare in his memorization of Hadith'. Abu Hatim said: 'He had memorized more than anyone else of his contemporaries'. Malik ibn Anas said: '[Amr ibn al-Harith was the jewel every diver looked for. He attained top place'. Ibn Wahb said: 'I read under 370 scholars, but I never saw anyone with better memory than [Amr ibn al-Harith'.

The next chain of transmission includes: 'Abu [Asim from Ibn Jurayj from Abu al-Zubayr'. Abu [Asim's name is al-Dahhak ibn Makhlad, and Ibn Jurayj is [Abd al-Malik ibn [Abd [Aziz ibn Jurayj. Abu al-Zubayr is Muhammad ibn Muslim ibn Tadrus, and we spoke about them all earlier.

The last chain of transmission includes 'Abu Burdah from Abu Burdah from Abu Musa'. The first Abu Burdah's name was Burayd, and he is mentioned by his name in the other version. The second Abu Burdah's name is reported differently. The majority of scholars call him [Amir, while Yahya ibn Ma[in gives two suggestions as to his name: one is the same as the majority, [Amir, and the other al-Hrith. Abu Musa is well-known as al-Ash[ari, while his name is [Abdullah ibn Qays.



i. Related by al-Bukhari, 12, 28 and 5882; Abu Dawud, 5193; al-Nasa'i, 5015; Ibn Majah, 3253.

i. Related by al-Bukhari, 4; al-Tirmidhi, 2504; al-Nasa'i, 5014.

i. This is a very large income, and zakat is due on all assets every year. The fact that he did not need to pay zakat at any time means that he spent all his income during the year. Indeed, he spent it in helping the poor and the needy, and also in supporting students to pursue their studies.

CHAPTER 16

CERTAIN QUALITIES ENSURE EXPERIENCING THE SWEETNESS OF FAITH

[69–67]. (Dar al-Salam 0067) Ishaq ibn Ibrahim, Muhammad ibn Yahya ibn Abi [Umar and Muhammad ibn Bashshar narrated:[i] all of them from al-Thaqafi. Ibn Abi [Umar said: [Abd al-Wahhab narrated; from Ayyub; from Abu Qilabah; from Anas; from the Prophet (peace be upon him) who said: 'Three qualities: when combined by a person, ensure that that person will experience, through them, the sweetness of faith: that God and His Messenger are dearer to him than anyone else; that he loves a person for no reason other than for God's sake; and that now that God has saved him from disbelief, he hates to return to it just as he hates to be thrown into the Fire'.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ،

وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

[70–68]. (Dar al-Salam 0068) Muhammad ibn al-Muthanna and Ibn Bashshar narrated: Muhammad ibn Ja[far narrated; Shu[bah narrated: I heard Qatadah narrating from Anas who said: ‘God’s Messenger (peace be upon him) said: “Three qualities: when combined by a person, that person is sure to experience the taste of faith: he loves a person for no reason other than for God’s sake; and he loves God and His Messenger more than anyone else; and he prefers to be thrown into the Fire rather than to return to disbelief after God has saved him from it”’.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ».

[71–000]. (Dar al-Salam 0069) Ishaq ibn Mansur narrated: al-Nadr ibn Shumayl mentioned; Hammad mentioned; from Thabit; from Anas: ‘God’s Messenger said a similar hadith, except that he said

[in the third quality]: “rather than to be a Jew or a Christian”’.[120]

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَنْبَأَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ غَيْرَ أَنَّهُ قَالَ «مِنْ أَنْ يَرْجِعَ يَهُودِيًّا أَوْ نَصْرَانِيًّا».

Text Explanation

120. This is a great hadith defining an important Islamic principle. Scholars explain the sweetness of faith as meaning finding pleasure in attending to religious duties and tolerating hardship in order to please God and His Messenger, preferring this to all the pleasure that life can offer. A person demonstrates his love of God by doing His bidding and refraining from disobeying Him. The same applies to loving the Prophet. *Q*adi [Iyad said: ‘This hadith stresses the same meaning as the earlier one: “Whoever accepts God as his Lord, Islam as his faith and Muhammad as [God’s] Messenger experiences the meaning of faith”. The point is that true love of God and His Messenger, and loving people for the sake of God and His Messenger, as well as hating to return to disbelief can only be felt by one whose faith has reached the point of certainty, and by he who is happy with it so that it forms part of all his life. It is such a person that experiences the sweetness of faith. To love for God’s sake is part of the fruit of loving God. Scholars said that such love means that one mentally accepts what pleases God so as to love what God loves and to hate what He hates. Those scholars who spoke about this expressed themselves differently, but their difference was only in language.

'By way of summary, love means to incline to what is acceptable to the one we love. It also involves preferring what one likes or admires, such as good appearance, voice, tasty food, etc. It may also include what one mentally likes because of its subtle appeal, such as loving good and kindly people or scholars and people of fine character. Love may also be the result of a kindness done or some harm or injury repelled. All these points apply to the Prophet, as he combined beauty of appearance with a sublime character that reflected all types of virtue. Moreover, he did a splendid kindness to all Muslims by guiding them along the right path, and away from what leads to Hell. Some scholars add that all this also applies to God, because all goodness comes from Him. Malik and others said that love for God's sake is one of the Islamic duties'. All this was stated by *Q*adi [Iyad, may God bestow mercy on his soul.

Transmission

Abu Qilabah, who is included in the chain of transmission, is called [Abdullah ibn Zayd. The second chain includes Muhammad ibn al-Muthanna and Ibn Bashshar from Muhammad ibn Ja[far from Shu[bah from Qatadah. All the reporters in this chain belonged to Basrah. We have already mentioned that Shu[bah was from Wasit but moved to Basrah and resided there.



i. Related by al-Bukhari, 16 and 6542; al-Tirmidhi, 2624.

CHAPTER 17

THE DUTY OF LOVING THE PROPHET MORE THAN ONE'S FAMILY, CHILDREN, PARENTS AND ALL MANKIND; WHOEVER DOES NOT LOVE HIM SO IS NOT A BELIEVER

[72–69]. (Dar al-Salam 0070) Zuhayr ibn Harb narrated:[i] Isma[il ibn [Ulayyah narrated [H]. Also Shayban ibn Abi Shaybah narrated; [Abd al-Warith narrated; both from [Abd al-[Aziz; from Anas: 'God's Messenger (peace be upon him) said: "No servant of God (in [Abd al-Warith's report: No one) attains to faith unless I am dearer to him than his family, property and all mankind".'

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، ح. وَحَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «لاَ يُؤْمِنُ عَبْدٌ - وَفِي حَدِيثِ عَبْدِ الْوَارِثِ الرَّجُلُ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ».

[73–70]. (Dar al-Salam 0071) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:[ii] Muhammad ibn Ja[far narrated: Shu[bah narrated: I heard Qatadah narrating from Anas ibn Malik: 'God's Messenger

(peace be upon him) said: “None of you attains to faith unless I am dearer to him than his children, parents and all mankind”.’[121]

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

Text Explanation

121. Imam Abu Sulayman Hamad ibn Muhammad al-Khattabi said that the Prophet did not mean the love that comes by nature, but the one that is the result of choice. A man loves himself by nature, and there is no way to penetrate into a man’s heart. Therefore, what is meant here is that a claim of loving God can only be proven by a person who is willing to do everything in obedience of Him, preferring His pleasure to anything he himself desires, even though it may claim his life.

Ibn Battal, *Q*adi [Iyad and others say that love is of three types: a love that is marked by high respect, such as loving one’s father; a love marked by care and tenderness, such as loving one’s children; and love of companionship and admiration, which is the love of any other person. In his statement, the Prophet defined loving him as combining all three. Ibn Battal adds: ‘The hadith means that a person who is a believer in the full sense of the word realizes that his duty towards the Prophet takes higher priority than his duties towards his parents, children and all other people, because it is through the Prophet that we are given guidance and saved from the Fire’.

*Q*adi [Iyad adds: 'One aspect of loving the Prophet is to implement his Sunnah and defend his faith as well as wishing that we had been with him during his life. This means readiness to sacrifice one's life and property for the Prophet's sake. When we realize this we know that true faith is not achieved without it. Belief is not fulfilled unless the status of the Prophet is honoured and placed higher than parents, children and any benefactor. Whoever does not believe in this, holding some other belief, is not a believer'.

Transmission

The two chains of transmission of this hadith consist of reporters who all belonged to Basrah. Shayban ibn Abi Shaybah is Shayban ibn Farrukh, from whom Muslim reports in numerous places.



i. Related by al-Bukhari, 15; al-Nasa'i, 5029.
ii. Related by al-Bukhari, 15; al-Nasa'i, 5028, Ibn Majah, 67.

CHAPTER 18

A CHARACTERISTIC OF FAITH IS TO LOVE FOR ONE'S MUSLIM BROTHER ALL THE GOOD ONE LOVES FOR ONESELF

[74–71]. (Dar al-Salam 0072) Muhammad ibn al-Muthanna and Ibn Bashshar narrated:[i] Muhammad ibn Ja[far narrated; Shu[bah narrated: He said: I heard Qatadah narrating from Anas ibn Malik; from the Prophet (peace be upon him). **He said: 'None of you [truly] believes unless he wishes for his brother (or he said: for his neighbour) what he wishes for himself'.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ».

[75–72]. (Dar al-Salam 0073) Zuhayr ibn Harb narrated to me:[ii] Yahya ibn Sa[id narrated; from Husayn al-Mu[allim; from Qatadah; from Anas; from the Prophet (peace be upon him). **He said: 'By Him who holds my soul in His hand, no one [truly] believes unless he wishes for his neighbour (or he said: for his brother) what he wishes for himself'.**[122]

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ، أَوْ قَالَ لأَخِيهِ، مَا يُحِبُّ لِنَفْسِهِ».

Text Explanation

122. The hadith is reported by Muslim and can also be found in [Abd ibn Humayd's *al-Musnad* anthology as 'for his brother or his neighbour', doubting the exact wording. However, in al-Bukhari and other anthologies it is stated 'for his brother', without suggesting any doubt regarding the exact word.

Scholars say that the hadith means that one cannot attain to full belief without having this particular characteristic. Belief itself occurs without it, but it remains short of perfection. What is intended is that a believer should love for his brother what he loves for himself of obedience to God, good deeds and whatever is permissible. This is indicated by al-Nasa'i's version of the hadith, which states, 'unless he wishes for his brother whatever good he wishes for himself'.

Shaykh Abu [Amr ibn al-Salah said: 'This may be described as easier said than done, but it is not so. What the hadith means is that faith does not attain to perfection unless one loves for one's brother in Islam what one loves for oneself. This is attained by simply wishing for one's brother to have what one has without the two competing for the same thing. For his brother to have the same favour or blessing would not diminish what he himself has of that favour or blessing. To entertain such wishes is simple and easy for a clear heart. It is only difficult for the one who is self-centred. May God keep us and all our brethren safe from such'.

Transmission

The chain of transmission of this hadith includes reporters who are all from Basrah.



i. Related by al-Bukhari, 13; al-Tirmidhi, 2515; al-Nasa'i, 5031 and 5054; Ibn Majah, 66.

ii. Related by al-Bukhari, 13; al-Nasa'i, 5032.

CHAPTER 19

THE PROHIBITION OF CAUSING HARM TO NEIGHBOURS

[76–73]. (Dar al-Salam 0074) Yahya ibn Ayyub, Qutaybah ibn Sa[id and [Ali ibn Hujr narrated to me: all from Isma[il ibn Ja[far. Ibn Ayyub said: Isma[il narrated; al-[Ala' reported to me; from his father; from Abu Hurayrah that God's Messenger (peace be upon him) said: '**A person whose neighbour is not secure from his evil designs shall not enter Heaven**'.[123]

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ».

Text Explanation

123. The clause 'shall not enter Heaven' bears two meanings which apply to all statements that include this clause or something similar to it. The first is that it applies to anyone who treats having such evil designs as being lawful to him, even though he knows that Islam forbids them. Such a person is an unbeliever, and he shall not enter Heaven. The other meaning is that this person will not enter Heaven at the time when those

who are successful and destined to Heaven will have its gates opened to them to so enter. He shall be delayed and then he will either be punished or pardoned, which means that he either enters Heaven or does not.

We suggest these two meanings because we have already stated that scholars are agreed that a person who believes in God's oneness but persists in committing major sins is left to God to determine his destiny. God may pardon him, if He so wishes, and He may then admit him into Heaven. Alternatively, God may punish him first then He will let him out and admit him into Heaven, but God knows best.



CHAPTER 20

URGING KINDNESS TO NEIGHBOURS AND GUESTS; SAYING ONLY WHAT IS GOOD AS ALL THIS IS PART OF FAITH

[77–74]. (Dar al-Salam 0075) Harmalah ibn Yahya narrated to me: Ibn Wahb reported: Yunus reported to me; from Ibn Shihab; from Abu Salamah ibn [Abd al-Rahman; from Abu Hurayrah; from God's Messenger (peace be upon him) who said: '**Whoever believes in God and the Last Day should either say what is good or remain silent; and whoever believes in God and the Last Day should be kind to his neighbour; and whoever believes in God and the Last Day should be kind to his guest**'.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ».

[78–75]. (Dar al-Salam 0076) Abu Bakr ibn Abi Shaybah narrated:[i] Abu al-Ahwas narrated; from Abu Hasin; from Abu Salih; from Abu Hurayrah: '**God's**

Messenger (peace be upon him) said: “Whoever believes in God and the Last Day must cause no harm to his neighbour; and whoever believes in God and the Last Day should be hospitable to his guest; and whoever believes in God and the Last Day should say what is good or remain silent”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي ش َيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ».

[79–76]. (Dar al-Salam 0077) Ishaq ibn Ibrahim narrated; [Isa ibn Yunus reported; from al-A[mash; from Abu Salih; from Abu Hurayrah: ‘God’s Messenger (peace be upon him) said ...’.
He added the same hadith as Abu Hasin (No. 78) except that he said: ‘should be very kind to his neighbour’.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي حَصِينٍ، غَيْرَ أَنَّهُ قَالَ: «فَلْ ُيحْسِنْ إِلَى جَارِهِ».

[80–77]. (Dar al-Salam 0078) Zuhayr ibn Harb and Muhammad ibn [Abdullah ibn Numayr narrated:[i] both

from Ibn [Uyaynah: Ibn Numayr said: Sufyan narrated; from [Amr; that he heard Nafi[ibn Jubayr reporting from Abu Shurayh al-Khuza[i that the Prophet said: 'Whoever believes in God and the Last Day should be very kind to his neighbour; and whoever believes in God and the Last Day should be hospitable to his guest; and whoever believes in God and the Last Day should either say what is good or keep silent'.[124]

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ – قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، أَنَّهُ سَمِعَ نَافِعَ بْنَ جُبَيْرٍ، يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ».

Text Explanation

124. *Q*adi [Iyad said: 'The hadith means that a person who abides by Islam and its principles is duty bound to be kind and hospitable to his neighbour and guest. All this is meant to stress the rights of neighbours and urge that Muslims should fulfil them. God has urged kindness to neighbours in His Book. The Prophet said: "Gabriel continued to urge me to be kind to my neighbour until I thought that he would allocate to him a share of inheritance". Hospitality is an aspect of Islamic manners and the practice of prophets and devouts. Al-Layth considers it a duty for one night, basing his argument on the hadith that says: "A guest's night is an incumbent duty on every Muslim". He also cites the hadith

narrated by [Uqbah and quoting the Prophet: "If you stop at some people and they give you what is due to a guest, accept this from them. If they do not, take from them what is rightfully due to a guest". Most scholars agree that this is an aspect of moral values. In support of this view they cite the hadith that says: "[A guest's] gift is one day's and night's hospitality". A gift is only given by choice. The Prophet says with regard to guests: "[one] should be kind" and "[one] should be hospitable" and such words are not used in relation to duties. Moreover, such hospitality is linked to kindness to neighbours, which is also not a duty. Scholars argue that these hadiths were said in the early days of Islam, when kindness to others was incumbent on Muslims. Scholars also differ on whether the duty of hospitality is incumbent on the people of the desert only or on both desert and urban people. Al-Shafi[i and Muhammad ibn al-Hakam are of the view that the duty applies to both. Malik and Suhnun say that it is a duty on desert people, because a traveller can find hotels and other places to stay in urban areas, and can buy his food in the market. A hadith says: "Hospitality is binding on desert people, but not urban people" but discerning scholars say that this hadith is fabricated. Hospitality may be a duty to offer to a traveller in need and it is feared that he may be in danger if he continues to travel. It may be also a duty binding on non-Muslims if it is included in their terms of agreement'[i].

The Prophet said that a believer 'should either say what is good or remain silent'. This means that when a person wants to speak, he should consider if what he wants to say is certainly good and earns him reward and whether it is a duty or recommended: then he should say it. If it does not appear to him that it is good and reward earning, then he is better to remain silent, whether he considers what he would have said to be forbidden, reprehensible or permissible. Thus, permissible speech is better left out for fear that it may lead to saying what is forbidden or reprehensible. This normally occurs in the majority of situations.

God says of people's speech: '*Every word man utters [is noted down by] an ever-present watcher*'. (50: 18) Scholars have different views on whether the angel writes down every word a person utters, including what is permissible and neither earns reward nor incurs punishment, as the general expression of the quoted verse implies, or the angel writes only what earns either reward or punishment. Ibn [Abbas and other scholars are of the second view. According to them, the verse applies specifically to speech that entails some recompense. It is recommended that Muslims refrain from many permissible things in order that they may not be drawn, through them, to that which is forbidden.

Imam al-Shafi[i elaborated on the meaning of the hadith, saying: 'When a person wishes to say something, he should think about what he wants to say. If he realizes that it causes no harm, he may go ahead and say it. If he realizes or suspects that it may cause harm he should not say it'. Imam Abu Muhammad [Abdullah ibn Abi Zayd, the leading Maliki scholar of his day in the Maghrib, said: 'The total sum of good manners comes under four hadiths in which the Prophet said: "Whoever believes in God and the Last Day should either say what is good or remain silent", "Part of being a good Muslim is that a person leaves alone what does not concern him", "A man said to the Prophet: 'Advise me', and the Prophet said to him: 'Do not get angry'," and "None of you [truly] believes unless he wishes for his brother what he wishes for himself".' But God knows best.

Abu al-Qasim al-Qushayri is reported to have said: 'Remaining silent ensures safety, and refraining from speaking when this is suitable is a quality of wise men. Yet speaking when it is necessary is a most valuable quality. I heard Abu [Ali al-Daqqaq say: "Whoever stays silent when a word of truth is needed is a mute satan". It is true that those who strive to remain on the path of the truth prefer not to talk, but this is due to their realization that speech leads to various wrongs. Moreover, it tends to give oneself satisfaction as one tries to distinguish oneself among one's friends and colleagues by fine speech. To refrain from

speaking is one of the ways teachers employ refined manners. It is reported that al-Fudayl ibn [Iyad said: "Whoever regards his speech as part of his deeds will say little about what does not concern him". Dhul-Nun said: "The one who protects himself most is the one who speaks least". But God knows best'.

Transmission

The chain of transmission of the second hadith goes as follows: 'Abu Bakr ibn Abi Shaybah narrated: Abu al-Ahwas narrated; from Abu Hasin; from Abu Salih; from Abu Hurayrah'. All the reporters in this chain belonged to Kufah except Abu Hurayrah, who was from Madinah. We have already spoken about them all.

The other chain mentions Abu Shurayh al-Khuza[i and we mentioned in the Introduction that his name is given differently by different scholars: Khuwaylid ibn [Amr, [Abd al-Rahman, [Amr ibn Khuwaylid, Hani' ibn [Amr and Ka[b are all suggested as his name. He is also called al-Khuza[i , al-[Adawi and al-Ka[bi, but God knows best.



i. Related by al-Bukhari, 6018; Ibn Majah (in a shorter version), 3971.

i. Related by al-Bukhari, 6019, 6135, 6136 and 6476; Muslim, 4488–90; Abu Dawud 3748; al-Tirmidhi, 1967–8; Ibn Majah, 3672 and 3675.

i. This refers to the people who live in the Muslim state having entered into a peace agreement with the Muslim community.

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